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
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Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

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WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe VALANTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALANTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALANTINE'S MEAT-JUICE and consider it the best



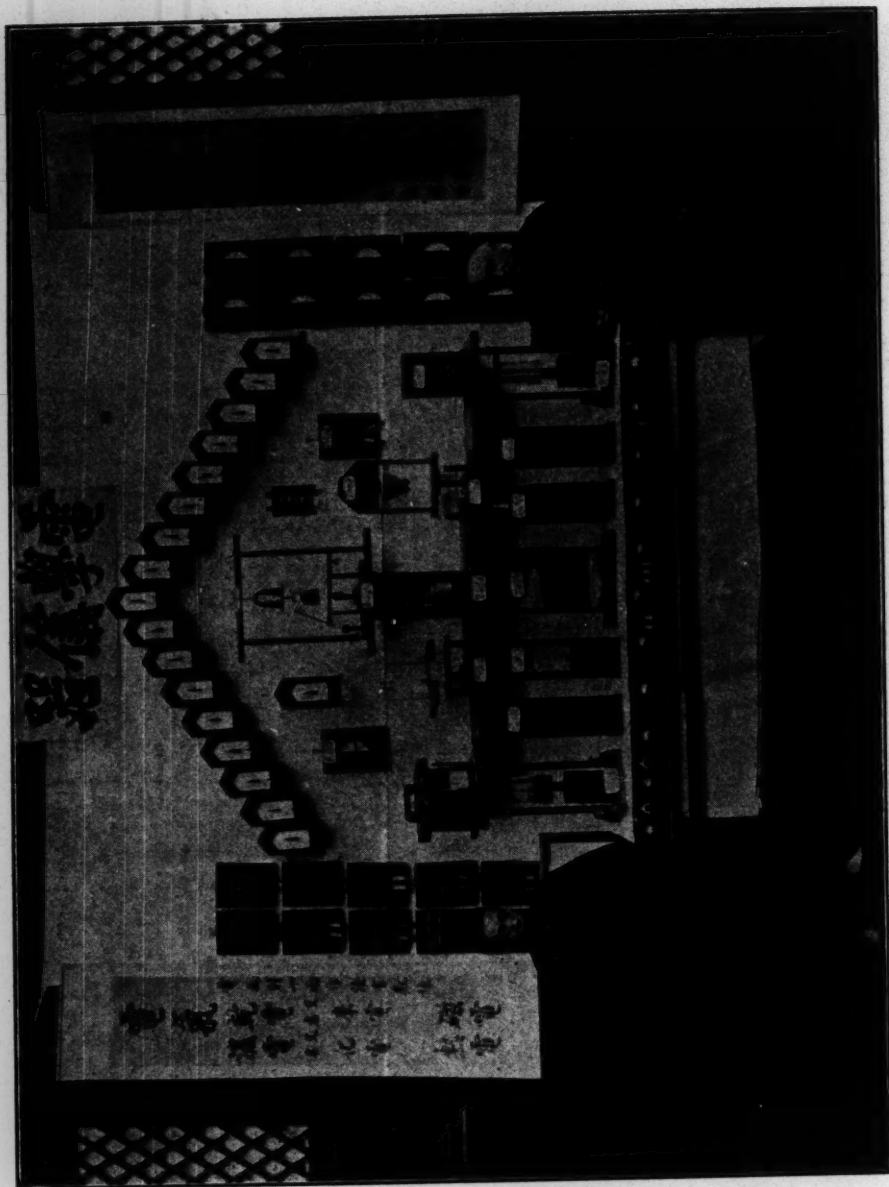
of these(meat)preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

GIVES TONE TO THE STOMACH.

INTERNATIONAL EXHIBITION.
1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."



HSU TING FU SCIENCE HALL.

(See page 200.)

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Relation of Converted Polygamists to Christianity.

BY REV. D. FERGUSON, M.A., E. P. MISSION, FORMOSA.

THE subject of admitting to church membership a man with more than one wife is acknowledged to be a difficult one. To do so runs contrary to the practice followed in the Formosan church. On the other hand, to refuse admission to an otherwise worthy candidate is a most serious step to be taken by those with whom such refusal rests. Therefore whether we admit or reject such candidates for church membership, the action taken is fraught with grave responsibility.

In the first place let us consider carefully the scope of the question under discussion. The question is not, Should a Christian be permitted to marry more than one wife? Happily the teaching of the church, as well as the spirit of the teaching of the New Testament on that subject is quite clear. All are agreed that if a man after he has heard the Gospel and become a Christian, marries a second wife, his first being still alive, before such a man can be baptized the second wife must be put away. Also after a man has been baptized, if he marries a secondary wife, that man must be subjected to church discipline. These two cases are easily dealt with, being sins against the light of the Gospel. Hence at present there is no discussion as to the rightness or wrongness of polygamy; we all condemn it. The question before us may be stated thus:—Here is a Chinese who believes in Jesus Christ. His conduct shows him to be a fit subject for baptism. In his dark days, before he heard anything of the Gospel, he

married, let us say, one secondary wife. He desires to fulfil his Lord's command and by baptism confess Christ before men. He does not feel it to be his duty, and therefore refuses to put away either of his wives, both of whom he married in good faith, though in his heathen ignorance. Is such a man to be baptized and admitted to the Lord's table, or is he not? To that question it is extremely difficult for us foreigners, with all the associations of Western lands, straight away to answer "Yes;" and the more we think on it the more difficult it seems to be to answer "No." But such converts are anxious to enter the church, and we must give them an answer. If we say "No," we follow the practice hitherto observed in this church, and thus take upon ourselves the grave responsibility of preventing men whom we believe to be Christians from obeying the Lord's command to be baptized and to "do this in remembrance of me." If we say "Yes," we must have reasons for it; and the object of this paper is to state very briefly some of the reasons.

In seeking for guidance one naturally turns to the teaching of the Scripture and at once we are perhaps a little startled to find how little the Bible has to say on the subject. If we turn to the Old Testament it taxes us to find a single passage in which a plurality of wives is condemned. On the contrary, apparently among the Jews it was the common practice to have more than one wife. Abraham had a principal wife and at least one, probably two, secondary wives (Gen. xvi. 3; xxv. 1). Jacob had two principal wives and two secondary ones (Gen. xxix. 23-30; xxx. 4-9). Some of the Judges practised polygamy (Judges viii. 30; xix. 2). David and Solomon had many wives (2 Sam. v. 13; 1 Kings xi. 1-3). There can be no doubt that in Old Testament times the practice of polygamy was very prevalent, though not universal. The later teaching of the prophets shows that they used a monogamous marriage as a symbol of the union between Jehovah and Israel (Hosea ii.; Isaiah l. 1), and used polygamy as the symbol of idolatry. Therefore so far as Old Testament teaching goes we can say that polygamy was sanctioned by God (Deut. xxi. 15).

As already pointed out Jacob had two principal wives and two concubines. The fact that God confirmed the blessings to all the children, whether by primary or secondary wives, shows that God ratified or at least tolerated polygamy. Illegitimate children were excluded from many privileges (Deut. xxiii. 2),

but neither the children of Abraham nor of Jacob were regarded as illegitimate. They were eligible for any office.

It has been asserted that polygamy involves adultery, that in fact polygamy and adultery are almost synonymous terms. If we make that statement when speaking of Christians living in the light of the Gospel, then I agree. But if the statement is made to refer to all men and countries without exception, then I at once demur. Abraham, the father of the Jewish nation and the father of the faithful, was called the friend of God, yet he practised polygamy, nor did God reprove him for it; he lived in close fellowship with the Creator. Was he an adulterer? Jacob was a prince who had power with God and prevailed. He had four wives. If he were an adulterer God certainly never rebuked him for it. In 1 Kings xv. 5 we read that "David did that which was right in the eyes of the Lord and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." He had many wives and concubines. Was he an adulterer? When Nathan the prophet rebuked David for his sin with Bathsheba, God, through Nathan, said: "I gave thee thy master's wives into thy bosom, etc." (2 Sam. xii. 8). If polygamy means adultery, then before David sinned with Bathsheba, he was living in adultery and yet God gave him more wives, thus causing him to increase in adultery. Throughout the entire Bible there are perhaps not three men more frequently mentioned with approval than Abraham, Jacob and David. All of them were polygamists, but who will dare say that therefore they were adulterers?

Thus we conclude that in the Old Testament God sanctioned or tolerated polygamy. And if we say that polygamy and adultery were practically synonymous terms, that means that we say Abraham, Jacob, David and other holy men of the Old Testament lived in adultery, and that God helped them in it.

Of course the reply to all this is in the words of Acts xvii. 30, "The times of ignorance God overlooked, but now He commandeth men that they should all everywhere repent." Exactly so. God's ancient people had the law and all the light of the Old Testament revelation. When they took more wives than one, God suffered, tolerated, endured and regulated that state of affairs without (so far as we can see) in any way signifying His disapproval. Are we therefore to suppose that God who looked with such leniency on such men as Abraham, Jacob and

David, does not look with at least equal leniency on Chinese, who never had the benefit of the law and the Old Testament revelation, but who in days of heathen darkness married a plurality of wives? If a just God "winked" at ignorance among those who knew so much, who will assert that that same God cannot "wink" at ignorance among those who knew so little?

But to prove that in the church of the Old Testament God tolerated and condemned not polygamy and other enormities, does not by any means prove that He sanctions now these same enormities. The church now is founded on the doctrines recorded in the New Testament, and it must be in the New Testament, if anywhere, that we can hope for guidance.

Perhaps it will be well here to recall the problem we are trying to solve. It is not, Should polygamy be tolerated in the Christian church? The problem is not, Is it lawful for a Christian to take a second wife, the first being still alive? The question is, Should a man who, in heathen darkness married more than one wife, be required to put away all except one ere he be baptized? From this it will be seen that all passages of Scripture which prohibit a Christian man taking more than one wife at a time scarcely bear at all on the subject before us. If I can prove from Scripture that adult baptism is right, it does not therefore follow that infant baptism is wrong. And so if I can quote Scripture to show that a Christian man ought not to marry more than one wife, at a time, such Scripture cannot be regarded as also proving that a man, who in heathen darkness married more than one wife, should now be required to put away all but one ere he be baptized. He has already married these women, and that at a time when neither he nor they knew the meaning of Christ's words, "They twain shall be one flesh". The question therefore resolves itself into this, Is he to be required to put away his extra wives or is he not?

From the Old Testament we were rather startled to find how much God tolerated polygamy as practised by Old Testament saints. And if we turn to the New Testament we shall be even more startled to find how little guidance we get there towards the solution of our problem, viz., how a converted polygamist is to dispose of his overplus of wives.

From the teaching of our Lord and His apostles, I can find no direct legislation on the subject. It seems to be one of the matters left by them to right itself, as the leaven of the Gospel gradually changed the lump. In Mat. xix. 14, 15 and Mark

x. 11, 12 we read, "The twain shall become one flesh. So that they are no more twain but one flesh." These passages are often quoted to represent Jesus as forbidding polygamy. Except in a very indirect way they have really nothing to do with polygamy. Christ condemns the loose way in which the Jews divorced their wives. He tells them it was for the hardness of their hearts that of old Moses permitted them to put away their wives, but the "hardness of heart" does not refer to polygamy at all; it refers to divorce. If we turn to the Epistles the same thing meets us. In 1 Cor. vii. 2 we read, "Because of fornication let each man have his own wife, and let each woman have her own husband." This passage has also been quoted as a command from Paul against polygamy. If Paul had been reasoning here against polygamy he would certainly have used the numeral one, as in 1 Tim. iii. 2, 12, where he commands that bishops and deacons must have one wife only. In 1 Cor. vii. 2 Paul is arguing against fornication, not against polygamy, and as a cure for fornication he exhorts each man and woman to have a wife or a husband.

Therefore from the Gospels and Epistles we get no direct command forbidding polygamy. Even if the passages quoted above referred to polygamy they would be merely commands to Christians not to marry more than one wife; they would not refer at all to men who in heathen days had already married two or more. That is the difficulty. Nor from the Gospel and Epistles do we get any direct answer to the question, Shall a converted polygamist be required to put away all his wives except one in order to become a church member?

Seeing that from Christ and the Apostles we have no direct commands on the subject we must try to get answer (satisfactory or otherwise) from the spirit of the New Testament teaching. In many respects the conditions that obtained in the apostolic church were very similar to those of the church in China and Formosa. If we can discover the practice in the apostolic church that will go far to decide for us what ought to be the practice of the church here.

Regarding the early church the first thing that impresses itself on us is that it was in a transition stage. It had abandoned the methods of worship of the old Jewish church, but it had not by any means reached the position of the church in Western lands to-day. Let me draw attention to several points indicating this

state of transition, points on which to-day the church speaks with no uncertain sound, but which, because of that transition, the church of the early days did not venture to express an opinion.

1. *Circumcision.* It does not require much research to find out that in the early church sometimes the rite was observed and sometimes it was not. In order to avoid contention with the Judaizing section of the church Paul circumcised Timothy (Acts xvi. 3), but he refused to perform the rite on Titus (Gal. ii. 3). Then writing to the church in Galatia Paul said: "If ye receive circumcision Christ will profit you nothing" (Gal. v. 2). Yet in writing to the Corinthians Paul said: "Was any man called being circumcised? Let him not become uncircumcised" (1 Cor. vii. 18). These passages show that sometimes Paul observed circumcision and sometimes he did not. And that simply means that the rite of circumcision was being gradually abolished in the Christian church. In the transition stage of the church it was tolerated even by a man like Paul who knew how very little the rite was now worth.

2. In Acts xxi. we read that in order to pacify the Jews, Paul took four men, and according to temple rites allowed himself to be shaved and "purified himself with them, declaring the fulfilment of the days of purification until the offering was offered for every one of them." No man knew better than Paul how obsolete these rites were after the death of Christ. Though he had preached the Gospel of Christ for years, yet he consented to observe these practices. Had the church not been in a transition stage he would no more have consented to observe these, to him at least, meaningless rites than we would nowadays. He tolerated them and they were gradually abolished.

3. We can scarcely imagine any man being more opposed to slavery than Paul. Was it not he who wrote that in Christ "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female"? (Gal. iii. 28). Did he not also write, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all"? (Col. 3. 11). Yet this same Paul sends back Onesimus to his master, Philemon, and never even hints at the necessity or Christian duty of freeing the runaway, but now converted, slave. Thus we see that in the church of the apostles there was temporarily tolerated the enormity of slavery which could hardly exist

to-day in the Christian church of Western lands. Paul also permitted it, though he must have hated it with a perfect hatred. He took no active steps to wipe the stain from the church. He knew it was a plant which could not bloom under the shade of the Gospel.

4. If we look at the instructions given by Paul regarding marriage we see also that the church was in a transition stage. Paul says that all Christians, men or women, may marry if they wish to do so, but "only in the Lord" (1 Cor. vii. 39). But some had been married before they became Christian. When a husband or wife became converted, did the rule to marry "only in the Lord" render null and void the marriage contracted before their conversion? Paul says: Certainly not. "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband" (1 Cor. vii. 12 f.). Thus the command to marry "only in the Lord" was to be observed by Christian men and women in marriages contracted after conversion; but it did not in any way nullify the marriage contracted before conversion. Though they were to marry "only in the Lord," still they would be received into church membership without putting away the unbelieving husband or wife.

Then there is another New Testament law of marriage: that it be between one man and one woman. But before conversion a man may have contracted two or more marriages at one and the same time. After conversion must he put away all but one in order that he may obey the command that marriage is to be between one man and one woman? If a man, in order to be baptised, was not required to put away his heathen wife, and thus obey the first command to marry "only in the Lord," so by the same method of reasoning a man, in order to baptism, would not be required to put away all but one and thus obey the other command that marriage is to be between one man and one woman. These marriage laws were given for the guidance of Christian men and women, but did not and could not nullify marriages contracted before the contracting parties became Christian. Thus we see that special rules had to be enacted, for the church is the special circumstances of a transition stage.

5. When we turn to polygamy we shall find, I believe, that the apostolic church adopted the same attitude towards that

subject as it did towards circumcision, observance of Jewish rites and slavery. These would gradually disappear, as would also polygamy.

But we must first try to show that polygamy existed in the early Christian church. Christianity of course involved monogamy, and we believe was from the first opposed to polygamy. But Scripture nowhere directly condemns polygamy. Church historians, quoting Josephus, acknowledge that polygamy, to a certain extent at least, was practised among the Jews. Also Justin Martyr in the dialogue with Trypho, says to the Jews: "It is better for you to follow God than your senseless and blind teachers, who even to this day allow you to have four and five wives". Now we must remember that the early Christian church was established among those Jews and other people similar to them in the matter of polygamy. Remembering that polygamy, while not universal, was quite common among the people where the church was first established, we are forced to the conclusion that in all probability there were polygamists recognised as church members in the same way as there were slave owners and men who still practised the rite of circumcision.

In Paul's epistles there are three passages which seem to throw some light on the subject. In 1 Tim. iii. 2 Paul says: "The bishop must be the husband of one wife", and then v. 12 he requires the same qualification for deacons; and in Titus i. 6 the same requirement is made of elders or presbyters. There are various interpretations of these passages. One is that Paul does not so much refer to polygamy as to *divorce*. It was the custom for a man to divorce his wife for any trifling cause. Jesus taught that except for adultery no man was to practice divorce. Some think that Paul wishes to emphasise that point in the teaching of Jesus and therefore forbids any one, who has divorced his wife and married another, to take office in the church. That may be the meaning, but if so it certainly does not lie on the surface.

Granting that this is the correct interpretation of the passages, then they imply that men who had divorced their wives, without a justifiable reason and married others, were to be excluded from the offices of the church. The fact that Paul forbids such to take office implies that they might be church members; for what would be the use of excluding them from office unless they had been enrolled as members? But by our Lord's law forbidding divorce, except for fornication, this

class of persons would be as clearly excluded from church membership as those who had more than one wife. But according to this interpretation of the passages they were admitted to membership; and if so, then polygamists might also be admitted, because both parties, having broken the law, are on an equal footing.

Another interpretation is that no widower who has married a second wife should be allowed to take office in the church. This meaning is adopted chiefly by Roman Catholics, who have still further narrowed the sense to be that the clergy were not to marry at all. Neither does this signification seem to come naturally from the words of the texts.

A third interpretation is that any one who is to be ordained bishop, elder or deacon, must have at one time one wife only and not more; in other words, he must not be a polygamist. This interpretation is certainly the most reasonable one. If right, it means that a Jew or Gentile, with more than one wife, might be baptised and partake of the Lord's Supper, but such an one, so long as he was the husband of more than one wife, must not be admitted to office in the church. This is the interpretation adopted by (so far as I can find out) most Protestant writers. Against this interpretation it may be said that what is good for the pastors should also be good for the people; and if Paul forbids pastors to have more than one wife, why does he not also forbid the people? The answer, I think, is plain. I have tried to show that in certain classes of society (of which Abraham, Jacob and David were members) polygamy was not regarded as synonymous with adultery. God tolerated, and even regulated it among the Jews (Deut. xxi. 15), and among Eastern nations it was practised as a matter of indifference. These Jews and Greeks and Romans, some of whom practised polygamy, formed the first members of the apostolic church. Into that church they brought with them their polygamous customs. Some such men were already church members. Paul knew well the eternal law of God concerning marriage. He knew also that polygamy differed from unjust divorce or murder, in this that it was not so much an offence against morality as against prudence. Paul decreed that the reformation which must result on the introduction of Christianity should be carried out gradually and mildly. He therefore ordered that to begin with, office bearers in the church should set the example and have one wife only.

Let us restate the positions we have now reached in this paper. They are :—

1. That in the ancient Jewish church polygamy existed. Fornication, adultery, murder, etc., were condemned in plain language, but polygamy was tolerated, and even regulated by God. Therefore God did not regard polygamy as belonging to the same category as adultery, etc.

2. That Jesus and His apostles did not directly condemn polygamy. Unjust divorce, fornication, drunkenness, murder, etc., are forbidden in very strong language, but not one text can be quoted to show that Jesus and His apostles directly forbade polygamy.

3. That in the early Christian church polygamy was tolerated, though plainly disapproved of. The leaven of the Gospel was left gradually to push out polygamy as well as slavery, circumcision and other Jewish customs.

From these positions already established there are some natural deductions for the guidance of the church to-day in dealing with converted polygamists.

1. That we, too, must not regard polygamy in the same light as adultery, murder, etc. The commands, 'Thou shalt not commit adultery, and Thou shalt not kill, are plain ; but the command, 'Thou shalt put away all thy wives, except one, is not so plain.

2. That as God, because of the hardness of men's hearts, tolerated polygamy in the Old Testament church ; as Jesus and His apostles, while disapproving, still to a certain extent tolerated it temporarily in the New Testament church ; we, being successors to the apostles, and the conditions of the church here being very similar to the conditions of the church of the apostles, ought also to tolerate it temporarily, but only to the same extent as the early church did.

In stating my opinion that the church in Formosa ought temporarily, and to a certain extent, admit to church membership men with more than one wife, I am well aware that a good many difficulties and objections can be raised to the course of action. I cannot notice all, nor nearly all, of the difficulties, but let me mention one or two.

1. It is asserted that by admitting polygamists you lower the church standard of purity. To this I reply that I yield to none in my desire for the highest standard of purity for the church. But we are forced to deal with things as they are.

The apostolic church had to deal with a state of society formed on a Judaistic or a heathen basis, and so has the church in Formosa. If our historical evidence and exegesis are correct, then in cases where there was no direct command, the apostolic church accommodated itself to the state of society in which it found itself. There is no question about tolerating polygamy temporarily among Christians. The only question is about tolerating it to a certain extent among men who contracted these ties before they heard the Gospel. To admit such men into the fellowship of the church, I maintain, is not in any way a lowering of the standard, it is in reality a more faithful following in the spirit of Him who said: "Neither do I condemn thee."

2. Again it is said, Though the church of the apostles did admit polygamists, is that a sufficient reason why we should do so now? If the apostolic church tolerated slavery, is the church of the twentieth century still to tolerate it? Has not the church advanced since that time? Yes, thank God, the church in 1900 years has made progress. If the question was raised in that part of the church which for hundreds of years, it may be, has been nurtured on the truths of the New Testament, it would be raised only to be thrown aside. But the question is called forth in a state of society which, like the countries where the apostles established the church, looks with indifference on the custom of polygamy. Therefore in the absence of a direct command from Christ or His apostles let us act in the spirit of the New Testament.

3. Again it has been said that if you allow polygamists into the church it simply means that you allow men who have broken the law of marriage to escape the just punishment of such transgression. Here we must ask, What law have polygamists broken? Certainly not the law of either the Old or New Testaments, because in their heathen days they had never heard of these laws. Nor did they break a law written in their hearts as plainly as is the law of murder or theft. Had these polygamists committed murder, or theft, or highway robbery, the law which God has written in the hearts of all men would have convicted them of sin. But when they married a second or a third wife no silent monitor condemned them saying, This is wrong. Nor did they break the law of the land, nor any unwritten law of the society in which they moved. When they contracted a plurality of marriages the relationship was not

regarded as disgraceful or sinful any more than similar relations were condemned among holy men of old like Abraham, Jacob and David. Paul says: "Where there is no law, neither is there transgression" (Rom. iv. 15). In saying all this I do not for a moment mean to indicate that I regard a polygamist as not having broken the eternal law of marriage. He has broken that law, but it was done in ignorance. It was not a deliberate or conscious transgression, and such sin is comparatively insignificant and venial. On such sin God looks with leniency, and so ought we.

4. Another objection made is that by allowing a man to continue his connection with more than one wife you sanction a life of shame, whereas by forcing a separation between the husband and his extra wives you save these women from such a life. By saying this of course you imply that for heathens to marry secondary wives is a life of shame. Undoubtedly for Christians such would be a life of shame; but if for these men, without the light of either Old or New Testament revelation, such marriages imply adultery, then much more was the life lived by holy men like Abraham and David, a life of shame and sin. Yet they lived that life without a word of rebuke from God. I have already sufficiently discussed this part of the subject. But let us ask, What kind of salvation do you give the divorced wife? We need hardly consider the joy or the sorrow with which the chief wife would receive the news of the putting away of the secondary wives. No doubt in a few cases it would be a real joy to her. But in the majority of cases she would not welcome the change, because it was she herself who connived at the marriage of the secondary wife; she wanted a servant, or it may have been for the same reason as Sarah had when she arranged for Abraham to marry Hagar. The real difficulty is not the husband and not the primary wife, but the wife who is to be put away. You deal out a gross injustice to her. If she was wronged (though done in ignorance) when her husband married her, you greatly increase that wrong by now dealing with her as if she were a disreputable woman. It is an evil to allow her to remain a concubine, but it is a ten-fold greater evil *now* to force a separation. And how about her children? By forcing her to leave her husband you not only dub her an adulteress, you also call her children bastards. How are they to be brought up? Either the father or the mother will claim them. If the former, then they are deprived of all

the love and care of the mother ; if the latter, they lose the guiding care of their father. And all this is done in the name of a loving, merciful and just Saviour. In the name of Christ, and for the purity of the church, to treat innocent women and children in this cruel manner, is a travesty of justice, and, in my opinion, a gross misrepresentation of the spirit of the Gospel. By thus "saving" a woman from a life of shame you commit a ten-fold greater sin. If the suffering which such a divorce involved fell only on the man, one might agree to it ; but the man, the greatest sinner, escapes practically scot-free, and all the suffering needlessly falls on the innocent.

You say neither she nor the children would suffer, because the first husband would see to it that she got another husband. This overlooks the fact that parents have duties to their children which, if at all possible, cannot be deputed to others. It also overlooks the fact that Jesus ordered His disciples not to divorce their wives except for adultery. But if we force a separation as above it certainly is divorce for a reason other than that allowed by Christ. Since the introduction of Christianity to the Pepawhoan (the aborigines of Formosa) the great blot on these hill churches has been the loose and easy way in which Christian men put away their wives and marry others. We have exercised church discipline, we have preached against it, we have issued pastoral and presbyterial letters against it, but, alas, this evil custom still prevails. I humbly think if we had but one instance of a converted polygamist in which the church insisted on his retaining all the wives whom he married before conversion, it would do more good by way of teaching the permanency of marriage than all our sermons and circular letters.

This paper is already too long or I would like to have noted other points of interest, *e. g.*, the conditions I would attach to the admission of a polygamist to church membership. I would say that his secondary wife, if she had borne no children, should be given the choice of leaving her husband, he making adequate provision for her. If she be willing, then let them be separated ; if unwilling, let them continue as husband and wife. If she has borne children, I should say that on no account should they be separated. I would say that such a man, if admitted, should never be allowed to take office in the church so long as he was the husband of more than one wife. I would not leave it to the local Kirk Session to decide on his admission,

but let each case be decided on its own merits by the supreme court of the church.

It is of interest to know that several missions in China allow or require converted polygamists to retain the wives whom they married in heathen days. I understand that among these can be numbered: The Synod of China connected with the Presbyterian Church in America, the Basel Mission, English Presbyterian Mission in Swatow and the China Inland Mission. My information about the last mentioned may be wrong, but in all probability there are other missions which have adopted this regulation.

In conclusion, let me recall briefly the argument of this paper. Polygamy was tolerated and regulated in the Old Testament. It was most likely also tolerated in the apostolic church. It was one of the evils which, like slavery, was left to be gradually eradicated. The conditions of the church in the East being very similar to those of the apostolic church we should follow the example of the early church leaders.

The immediate reasons why I have written this paper are : (1) Because the Presbytery of Tainan, Formosa, asked me to do so ; (2) Because several rather painful cases have come under my own notice in Formosa.

Lately I have seen very little in the CHINESE RECORDER on this subject. Therefore I venture to send you a translation of a paper which on 11th October I read in Chinese to the Presbytery of Tainan. I am glad of the opportunity to express my views on this subject ; and I do so, feeling deeply the responsibility involved. It is not a question which can be settled off hand. Therefore I hope that this paper may call forth other papers, either supporting the view advanced here or defending the practice of refusing baptism to converted polygamists unless they put away all their wives but one. It would be most helpful if we knew how different missions deal with this subject ; and also if from those missions which admit polygamists we could get information as to the working of the regulation in actual practice. This paper lays no claim to originality. Many of the arguments here restated will be found in numbers of the CHINESE RECORDER which were issued fully thirty years ago.

May the Great Head of the church guide us to a right, a just and a merciful decision in this matter.

Letters from an Old Missionary to His Nephew.

VI. Study Your Servants.

MY DEAR HENRY :

THE note of despondency in your last letter rather depressed me. Cheer up! You are not travelling an altogether untrodden road, nor facing a question that can truthfully be called novel. The servant question is perennial, and, like some plants, flourishes in every clime. You tell me you have had to part with 麻俐. I am not altogether surprised. Your rhapsodies about him in some of your letters seemed more suitable to the spirits of just men made perfect than to Chinese servants as I have known them. Of course you may have come across a gem and found a fulfilment of your expressed conviction in your farewell speech when you assured your hearers that

“ Full many a gem of purest ray serene
The vast unfathomed caves of ocean bear.”

But even gems need to be cut and polished before they are of much value, and if you will not be offended I will venture to say that perhaps it is just here that you have failed. It seems unkind to refer to the old proverb about good masters making good servants, but I mention it in passing as a subject for meditation. In looking over your old letters I find I have one in which you refer to 麻俐, and if you will allow me I will give it in full that you may compare it with your present revised ideas. Coming events, we are told, cast their shadows before, but it is equally true that past events leave their shadows behind. And as it is better to be in the house of mourning than in the house of feasting, you may in your disappointment take counsel of that great teacher Experience and learn some of his useful though bitter lessons. Your letter is dated 青谷縣. I know the place well and travelled through it many years ago. If I remember aright it is separated from 黃縣 by a good many stages, which may have given rise to the saying 青黃不接, but of this point I am not quite certain. There then is your letter:—

CHING-KUH-HSIEN,

First of 1st month (Chinese reckoning).

MY DEAR UNCLE :

All the visitors have gone and I am alone. When I say alone I do not wish you to think I am lonely—far from it. Indeed I am never altogether conscious of being lonely, because I have a servant now, who generally lets me know he is about. He has a

flute, so that if I cannot see him, I can usually hear that he is not far away. Indeed I may tell you that I bought it for him. I thought the dear lad would be lonely, so I told him to go and buy a flute. Strangely enough he said if I didn't mind he would prefer a fiddle. I think he said it was called a 二胡子, but as I feared it would interfere with my practise on my own and that the two might not be in complete accord, I was firm on the point. But I anticipate. The beginning of it all was that I, thinking he would feel lonely in the evening (though he himself had said nothing on the subject), told him to come upstairs and sit with me. And I was specially charmed with the quick way in which the dear lad took to some of our home ways. Seeing that I did not wear a hat he too took off his and laid it on the table, which I must say I did not quite like, but thought he would learn better later on. I suppose he felt the cold when his hat was off, for he at once curled his queue round his head and sat down on the opposite side of the table, with his chin resting on his hands, a keen, hungry look in his deep dark eyes. This I thought spoke volumes and showed his yearning desire to learn. And strangely enough I had that morning been impressed by the thought that some of our hymns on the fellowship of the saints would, if they were only translated, give the Chinese a splendid idea of the freedom we enjoy under the Gospel. Acting on this inspiration, for I think I may almost call it so, I had set to work and translated "Blest be the tie that binds" as being one of the best on the subject. So I thought it would be a good thing to teach it to him right off and hummed through the tune "Fellowship" to him. He said it sounded like the Chinese tune 茉莉花, which may be so, as I am unacquainted with the tune in question. The first verse, which I copy out for you, is not far from the original. The whole verse runs as follows:—
聚心的福氣帶, 你我兩人的愛, 基督徒的心真合聯,
像那些人在天. Thinking perhaps that the air would be more readily caught up if I whistled it, I whistled it line by line and told him to follow. This he did, and I must say, showed remarkable aptitude for this class of knowledge. Who knows? Perhaps he will one day develop his latent musical faculties and give us some original anthems. At the same time I have sometimes wished he had also learnt the art of modulation, for since I taught him to whistle he has done so most vociferously a good part of the day, excepting of course when he is practising on his flute. But this has a good side too, as it shows there is great joy in his heart which, like new wine (to which the sacred writers often compare it), must have vent or burst the vessel.

I next showed him my album. You would scarcely believe the interest he showed in it. I showed him father's portrait, and he took it in his hand and looked at it with oh! such an eager gaze. He asked me father's age, and after I had told him (I hope correctly) asked me what his business was. I explained to him that he was a wholesale confectioner, and that for many years I had acted as his principal commercial traveller. I felt a little awkward as to what to say in order to tell him what a commercial traveller was, but I think he got my idea fairly well. He first said something about 轉糖針, but I did not quite catch the point, and then said

我明白老人家在家裏作糖你上街去賣。 I scarcely know what he meant by 明白老人家, as it is not at all like father's name, but I quite believe that he apprehended my meaning. I also thought I heard him say half to himself 出身底, or something like that, and thought perhaps he was thinking of the end of the week and trying to say "Sunday," as I, thinking it would be good for him to know something of the treasures of the English tongue, have taught him a little English. And I may say that his gratitude for this was most affecting, especially when I taught him to say 'Bible' and explained to him, as well as I could, that it was our sacred book. It is really delightful to see his thirst for knowledge, and it is doubly gratifying to see what a profound interest he takes in our home affairs. He was also most anxious to know whether father had made much money in his business and how much I received every month or every year. I fear I could not altogether satisfy him on the first point, as father was always rather reticent about money matters. He used to say that this general reticence must have been inherited from a remote ancestor who lived on the border and who used to cultivate the virtue, both from motives of policy and principle, owing to the amount of cattle stealing that went on and of which he was sometimes, though always quite unjustly, accused. I was able, however, to answer dear Mali's question as to my own income, thinking that it would help to remove any barrier between us. He seemed quite satisfied and said only two words—罷了. This is defined by my dictionary as meaning, "That is enough; an expression of satisfaction," from which I gather that I can be sure of his sympathetic interest in the future.

I next showed him S.'s photograph and said that I hoped she would join me out here some day. It was really delightful to see his interest in his future mistress. The sight of her seemed quite to affect him. He did not speak for a few minutes, but then said 他會過日子不會—can she pass the days? It seemed a strange question, but I explained to him that she usually passed the days as patiently as her circumstances permitted. I told him that she was kept at home nursing her aged mother who was a hale old lady of sixty-nine, afflicted with chronic rheumatism and that she hoped, when her mother had run her race, to join me, so that I was not without hope that I might see her soon. Of course I could not fix the date, as future things are hidden from mortal eyes.

Another thing that has greatly drawn me to the dear boy is his deepening interest in my private affairs. I have a little bag in which I keep cash and sundry small articles, and this seemed specially to kindle Mali's interest. He said the Chinese did not know much about locks, and that foreigners were very clever in all sorts of mechanical devices. I showed him this bag and let him see if he could open it, but finding he could not, I let him into the secret, so that now he can open it as readily as I can. And this made him keen to know about locks of all sorts, as I discovered one day when I was driven back sooner than I expected by a shower of rain and found him examining the lock of my box very carefully. He explained to me that he inherited his desire to acquire information of this kind from his father. I asked him where his father was and gathered that the officials had thought so much of

his abilities as to send him a long way off to exercise them for the benefit of the people in another place. I think it must have been in connection with the army, as he mentioned the word 軍, which means 'army,' and now I think of it there was another word before it, the word 充. This confirms in a remarkable manner the statements of our college professor who said that heredity was a very striking and persistent thing, and was usually strongest in the first generation.

Excuse me for going so fully into detail, but I know you have an interest in me and in my work. And I feel sure that you will rejoice with me in the acquisition I have in the shape of such a treasure of a servant. Hoping that you are blessed with one of equal worth, and that he may stay with you for many years.

I remain,

YOUR YOUNG NEPHEW.

I have been at some pains to copy this out *in extenso*, and send it to you now that you may read it in the dry light of facts and experience. And the perusal of it may help to correct the spirit which showed itself in some of the undisciplined utterances in some of your letters to me, such as, "I have lost all faith in human nature," "I shall find it difficult to believe in anybody soon," "I shall never trust the Chinese again," and others of the same tenor. Instead of indulging in such a spirit it would be much more to the point if you recognised the truth that your own lack of common sense and gumption are largely responsible for your disappointment. Instead of declining to believe in anybody again have a little less faith in your own superior wisdom; less self-confidence of a wrong kind will do you no harm. Experiences like yours are distinctly humbling, but if, as the old divines said, they are improved, they help to make us better and wiser men. The plain fact is, though we are slow to confess it that we must serve an apprenticeship to everything we undertake, and the management of servants is no exception to the rule. Many people seem to fancy they have no need to serve an apprenticeship in such simple matters as doctoring a fellow-mortal. Pills, boluses, tabloids, doses, plasters, decoctions, triturations, are spoken of and used with the utmost confidence. The results are not always as satisfactory as might be desired, but that is a detail so far as the practitioner is concerned. I have heard some of this order complain that their patients do not always come back; and I have sometimes wondered if it has been possible for them to do so. But you may lay it down as an axiom that in the common or garden variety of things an apprenticeship

is essential if success is to be attained. Practice is also very important. Treatises on the art of swimming usually advise you to trust the water and devote several pages to an explanation of its buoyant properties. Armed with these theories you 'trust' the water and find it an unstable element, or find that you have not taken into account those properties inherent in your own organism which make you averse to float and prone to sink like a piece of lead. Many people who come to the East have had little or nothing to do with the management of servants at home. It is not every household that can boast of a ladies' maid and a valet de chambre. Take your own case for example. That most useful servant you had, called, if I remember right, 'Liza, was a most excellent little girl. Unkind neighbours, it is true, used to say she was worked too hard, and spoke of her as "slavey," but this was no doubt begotten of pure jealousy. Even in her case it was your mother, and not you, that looked after her, a fact for which, I believe, the rest of the household felt grateful, so that, you see, you have had to face quite a new experience in dealing with Mali. And it is not altogether to be wondered at if your treatment of him has not been a conspicuous success. It is most likely an illustration of the Chinese saying, 樂極生悲, excessive joy begets sorrow. People who indulge in all sorts of hyperbole about their servants, and who speak of them as 'treasures,' usually, when the first glow has passed off, and they are spoilt by unwise treatment, adopt the language of a certain preacher when speaking of Judas and call them each "an unmitigated rascal." I always fight shy of 'perfect' servants, as I find the constant sight of their perfect lives reminds me all too forcibly of my own imperfections. In the case of some foreigners their expression of disappointment is not confined to words. They illustrate the saying, 'Sow an act and reap a habit.' Having sown the act on the football field where, according to the saying of some wiseacre men are made, they reap a habit by kicking any part of the human frame which suggests to them a football. And many a "boy" can testify that in his case at least they kicked a goal. I merely refer to this, not that I think you would be guilty of such an act, but merely to point out the terminus to which a wrong spirit may lead you.

It is not the easiest thing in the world to know how to treat a Chinese servant. On the one hand, it does not do to adopt a stand-off attitude as though they were dirt and merely

chattels hired to serve you. On the other hand, a too familiar attitude is bad for them and bad for you. Familiarity in such a case nearly always breeds contempt. I have known men to laugh and joke and play the fool with their servants to-day, and be offended at them when they took liberties to-morrow. The one day they were too easy, the next too lax. The saying 君子不重則不威 has a good deal to recommend it. If you do not respect yourself, few others will respect you. In your own case you are experiencing the truth of Solomon's saying, "He that delicately bringeth up his servant from a child, shall have him become his son at the length," which, being interpreted, appears to mean that excessive indulgence is certain sooner or later to be abused. You want to be gentle, but firm. I shall not forget to pray for you as Paul prayed for his converts, that your love may abound in all sense. Let your kindness be tempered by good sense and seek to *earn* their respect. Indiscriminate joking is fatal. If you joke with your servants, they will laugh with you before your face and at you behind your back. I speak of this to you the more freely, as I know you have what your college chums used to call "a funny streak" in your nature. It is true that many of them could never see the point of your jokes, but it is not every one who is blessed with insight. You generally saw them yourself, however, and that was the main thing. And your mother, when speaking of you as her first born, used to say she had never seen such a roguish baby before. So that while it is true that you are rather handicapped by a natural tendency to try and be "funny," I would earnestly advise you to resist the tendency and in place of it to cultivate a more sober 'streak.' Take a lesson from the poet who

"Struck the chord of self, which laughing
Passed in music out of sight."

I have some misgivings that at times you harbour the fallacy in your mind that the mere fact of being a foreigner and a missionary has great weight with the Chinese. Let me implore you to disabuse yourself of such a notion. The reverse is probably the case. The intercourse of Chinese with foreigners has not been of such a character as to make the Chinese fall down and worship the ground they tread on. As a matter of fact if all foreigners were turned out of the country to-morrow there would be such a jubilation, such a letting-off of crackers as could almost be heard as far away as Japan. You want to

show your servant and others that though a foreigner you are not ignorant of sense, politeness, and a sweet reasonableness. And in your own case you specially need to show that as a messenger of the churches and an ambassador of Christ, you stand as a type and illustration of what grace can do in forming character and moulding conduct. "What doest thou?" is a fair question for the Chinese to ask, seeing you come to them with such tremendous claims as the Word of God makes for its teachings. And if they can say with truth "What do ye more than others? do not even the publicans the same?" you may as well take a ticket home by the first steamer, so far as your usefulness is concerned. I noticed that when you were at home you seemed to have a notion that your clerical outfit magnified your office, and I used to think, though I never measured it, that you wore rather a higher collar than most young men, but in this I may be mistaken. I can quite understand the feeling when you first put it on, and the exultation that diffused itself through your whole frame when the first suit of properly cut black cloth was found to fit. But by now I trust you have grown out of all that and have learned that the only way to magnify your office is to show true greatness in moral and spiritual spheres.

The question of how you treat your servant has a very important bearing on this subject. What you do and what you say, how you treat people, your mental and physical make up, are all faithfully and circumstantially detailed by your servant to his relatives and friends, and also to the neighbours and all enquiring passers-by. You are weighed, measured and labelled by your attendant soon after your arrival; and he has, you may be quite sure, arrived at a fairly accurate estimate of your social status, acquirements and capacity. To use an expressive phrase, he has "sorted you up." And his estimate of you will be taken as gospel by his hearers, while their estimate of the 道理 you preach, will be based on what they think of you and your conduct. We had a serving woman many years ago, who after being with us nearly two years commended us highly to some enquiring friends, owing to the fact that for the whole of that period we had not had any quarrel and I had not beaten my wife once. This appealed specially to her, since she had an opium smoking husband who lived on her earnings and who knocked her about by way of keeping his hand in, as often as he had an opportunity. Now

had we been in the habit of bickering—which in some cases I have known seemed to be a natural mode of expressing endearment, she would not have been very deeply impressed with such an evidence of the superiority of the Gospel. And if you present the worst side of your character (excuse me for suggesting that you have such a side) to your servant, and always rub him up the wrong way in consequence, you can scarcely expect him either to serve you well, or to get any good from his connection with you. And this latter aspect of the case is rather important. Our Lord trained His disciples by having them with Him. Are our servants and others with whom we constantly have to do, trained for holy usefulness in the same way by their constant intercourse with us? Some years ago two young men engaged a coolie to go with them on a long journey. He was a Hupeh man, and was a 老江湖. What he didn't know of life on its seamy side, and of travellers and their ways, was scarcely worth knowing. He was, moreover, as his fellow-provincials delight to say of themselves 乖, which being translated, may be taken to stand for craftiness in all its ramifications. He travelled with these young men, saw their lives, noticed how they carried themselves among noisy crowds, and in private, and so learned from them that in the end, after some years, he became a Christian and was elected by the willing suffrages of his countrymen to a position in the church. Thus what was at first but a purely commercial relationship, ripened into a spiritual one with the happiest results. This is as it should be; let us learn to go and do likewise.

You will find it a good thing to treat your servant with consideration. By this I mean, do not make him a drudge, whose one object in life is to toil and moil for so much a month. You will no doubt let him know what his work is and see that he does it, but when he has done it do not be consumed with a burning desire to find him by hook or by crook something else to do. Such a course defeats its own object. A man so treated, loses heart, becomes the subject of chronic weariness and goes about his duties in a listless and half-hearted way. When he has done his work let him alone. He needs time to rest and recruit, and also to do little odds and ends of things for himself. If he can read, encourage him to do so. It is not many who can, for as you will have noticed it is not the sons of gentry who hire themselves out to foreigners. This perhaps is as well as to have a man who is above

his work is undesirable. If then your man can read, lend him or give him something which in your judgment is suitable. You scarcely need to teach him English; his own language is very good. Your remark about wishing Mali to know something of the "treasures of literature in the English tongue" amused me. You will find that the "treasures" your servant yearns after are not those contained in literature but in banks and cash shops. And he wants you to teach him English that he may know how to say "Good-bye" to you some day in that tongue, with a smile that is childlike and bland. If he wishes to learn it, let him do so by going to some school where it is taught and paying for it. It may or may not be a good thing for him to know it, but to enable him to make a "pile" at an early date is scarcely the alpha and omega of missionary effort. It is a pathetic and moving sight to see an M.A. teaching his house boy A. B. C.

You may have heard of the District Visitor, who in the course of her visiting, happened upon a house where the husband could not read. She became interested in him and asked him if he would be willing to learn to read. He said 'yes,' if she would be so good as to teach him. She did so, taking the Bible as a text-book, and persevered till he could spell out a short chapter. Soon after she left the district, but on revisiting it at a later date called to see her old pupil. He was not at home, but his wife was, and after some conversation on general topics the visitor asked, "Does your husband still read his Bible?" "Lor' bless your 'eart, Mum, no," said the woman, "he's been out of the Bible and into the newspaper long ago." Just so; and your love's labour would be lost in much the same way.

Do your best to keep a servant as long as you can. Make him feel that he would rather serve you than any one else. An old retainer is worth a good many new helpers. A farmer was always getting into trouble owing to his sheep jumping the fence and feeding in his neighbours' meadows. He was rather surprised since a neighbouring farmer, whose fields were not far away, had no such trouble with his flock. He asked him how it was that his sheep did not jump the fence. "Very simple," said the farmer, "I always tie mine." "Tie them," said the man, "I have never seen them tied; what do you tie them with?" "I tie them by their teeth," replied the other. "You see your land has little or no grass on it, so your sheep go

where they can get some ; whereas my fields have plenty, and my sheep consequently have no temptation to roam elsewhere." You too must learn to attach your servant to you. And while on the subject of feeding may I suggest that you do not disturb him at his meals? Nothing will put him out more than this. If he is called off to do something just when he is beginning his rice, he comes back to find it cold, or nearly so; or if he is one of several servants, he returns to find not only cold rice, but that the others have finished most of the *ts'ai* 菜 that goes with it. Would you feel angelic if you were so treated? Wise collectors never apply for money toward any object just before meal time, but rather wait till afterward, when most people are in a happy and comfortable frame of mind. For the seat of the affections is apt to vary according to the time of day, and is very commonly not far from the gastric region. And it is worthy of note that the Chinese expression for to seek a better situation is 跳槽, to jump the trough.

Study your servant as he studies you. See where he is weak and try to help him there. Adapt his work to his capacity. Do not expect impossibilities. It is a subduing thought that owing to the Fall we are all of us, though made of different kinds of clay, more or less cracked. It is probably safe to say that no man is absolutely sane on all points. And our cracks are not all in the same place, nor of the same extent. I may say in passing that this fact of there being a fissure in our nature is of value as a bye-path of Christian evidence, though it is scarcely wise to press it in personal argument. Seek then to discover the rift in the lute, and if you can stop it, a better tune should be the result.

The line of things indicated by the famous command, "Go and see what Tom is doing and tell him he mustn't", is to be avoided. If your servant thinks of you as nothing more than a 'don't' in breeches he will have little or no respect for you. Instead of always saying, don't do this, that or the other, vary the monotony by saying: "This is the better way, I think, to do so and so." If you are absolutely convinced of your superior wisdom, show it with all meekness, and it will bear apples of gold in filléts of silver. The Law says, "Thou shalt not," the Gospel puts things from the other side. And the harshness and abruptness of a command is largely removed by some prefix as 可以, accompanied by convincing manner. To "fly off the handle" is not only undignified, but the axe head is

apt, if sharp, to inflict an ugly wound, which though healed by time, usually leaves a scar. "Forbearing threatening" is a scriptural command, and it should be binding. "If you don't . . . I will . . ." is usually the hectoring of a weak nature, and may be seen any day illustrated by weak parents, both Chinese and foreign.

It is carrying coals to Newcastle to insert here a caution not to get into the habit of nagging. In dealing with children nothing is more unwise, nothing makes them more perverse, and the same thing holds good in the case of servants. Give your orders and see that they are carried out, but for any sake leave the man alone while he is doing so. You will find it wise to repeat your instructions, not of course that he wouldn't understand you perfectly, but for the sake of emphasis and clearness. If you cultivate the nagging spirit and the nagging manner you will before long fall into the deadly sin of taking away your servant's 'face' before others. This will ensure his ill will and bitterest contempt. "Go and tell him his fault alone," is quite applicable to such a case, and the effect that you have gained your brother, will bear witness to its wisdom. The amenities of social life are not usually improved, for example, when the lady of the house retails her husband's faults to him at the table in the presence of company. Regard for the feelings of the lady keeps me from sketching the scene after the company has gone, but it will not be betraying any confidence to say that the bands of love and mutual respect have not been tightened to any great extent. And the same holds true with servants. Respect their feelings and you will both win their respect and conserve your own self-respect. Excuse me referring to anything so self-evident, but I thought it might perhaps have escaped your notice.

It is a great thing to have a devoted servant. How can you secure this? By imitating the example of the centurion, mentioned in the Gospels, who had a servant that was "dear unto him". Love your servant and seek his highest good. You will find that family worship, wisely conducted, will conduce to a helpful relationship between you and him. He will feel that he is not just a hireling, hired for so much a month, not just a 'hand' taken on for a time. We read of the 'souls' Abram got in Haran, and this old Hebrew idiom may hold some teaching for us. Personally I never want to

find more devoted servants than the Chinese. Many that I have known have been heroes in their service, and will, as the servants to whom Paul wrote, receive "the reward of the inheritance." Pray for them as you pray for yourself. You will find that the greater includes the less, and that if you seek for them the kingdom of God all things else will be added to them and to you. You will not then need to have that perfect bugbear—a constant change of servants. It is not easy work to lick raw men into shape. And when you have had all your trouble, you may find that the material scarcely pays for the labour. In any case there is an element of uncertainty in each new one you get. You know both the faults and the virtues of an old servant; the latter may need looking for in a new one.

You will find it an interesting and profitable study to look up the servants mentioned in Scripture; much may be learned from them. Always bear in mind that you are a servant yourself, and let the way in which your Master treats you be the way you treat your servant. I would say to you again, Cheer up. You will do better next time let us hope, and know better what to do,

"And from the wreck, far scattered o'er the rocks,
Build us a little barque of hope once more."

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A Practical Course for the Construction of Electrical Apparatus.

BY DR. WILLIAM WILSON, CHINA INLAND MISSION.

ABOUT a year ago I wrote some account of an effort I had made to come into more intimate contact with the educated class through the medium of scientific lectures on chemistry, electricity, pneumatics, hydraulics, heat, steam, etc.; since then the work has developed in a somewhat novel direction, and thinking that a brief account of this new phase of the work may be interesting to some, I am sending such an account for publication.

Last July we had a month's course of daily lectures, covering very much the same ground as previously. Again we were much impressed with the unfailing regularity in attending the lectures, the eager attention paid, intelligent interest manifested and mental grasp of the subject evinced by the students.

But here comes a practical difficulty. The students are many of them teachers in private or government schools and others are looking forward to the same career, and the more interest they feel in the subject and the more they see its practical value, so much the more do they become conscious of the fact so obvious to us that for imparting such knowledge to others, apparatus and the facility for experimental demonstration are absolutely essential.

A few even went so far as to form a Hsü Ting Chemical Association and brought me a long list of chemicals and apparatus with the request that I would order them from home, paying down, without any hesitation, the full price in silver. This I gladly agreed to do.

But with reference to electricity they specially felt that apparatus constituted an indispensable element, but here, unfortunately, one had to show them that the cost of such apparatus at home is so high as to be for the majority of Chinese students prohibitive, to say nothing of the extra cost of ocean and inland freight, and finally the inevitable risk of loss through wreck or the damage done to delicate apparatus during five successive transshipments and overland carriage ere goods ordered in England could reach us here in the interior.

Much sympathizing with their desires and pondering the matter over for some time, I felt I must come to their assistance, and promised that if they would vigorously take it up I would do my best to help them.

The whole class enthusiastically agreed to join a practical course, so we extemporized a workshop, divided the twenty-six students up into batches of manageable size, arranged a set of twenty pieces of apparatus which we could help them to make, drew up a schedule specifying what pieces each student wished to possess, making a grand total of over 400.

My next step was to arrange for the class to meet in a month's time, and in the meantime I engaged three joiners, a

blacksmith and a tinsmith to do all the preliminary work, making all the parts which naturally devolved upon such workmen. Copper wire we ordered from Chungking and devised a kind of spinning machine for covering the copper wire with cotton, and when all was ready the students assembled and we commenced our practical course of instrument making.

They have worked very well; the desire for scientific knowledge and apparatus overcoming many of their Confucian prejudices, and any day, during the last two months, you might have seen the workshop well filled with eager students;—some at the vice filing iron or steel, others burnishing copper or brass, some sawing up carbon preparatory to making microphones; the hospital courtyard meanwhile enlivened by the whirr of three machines where other students were busy covering their copper wire.

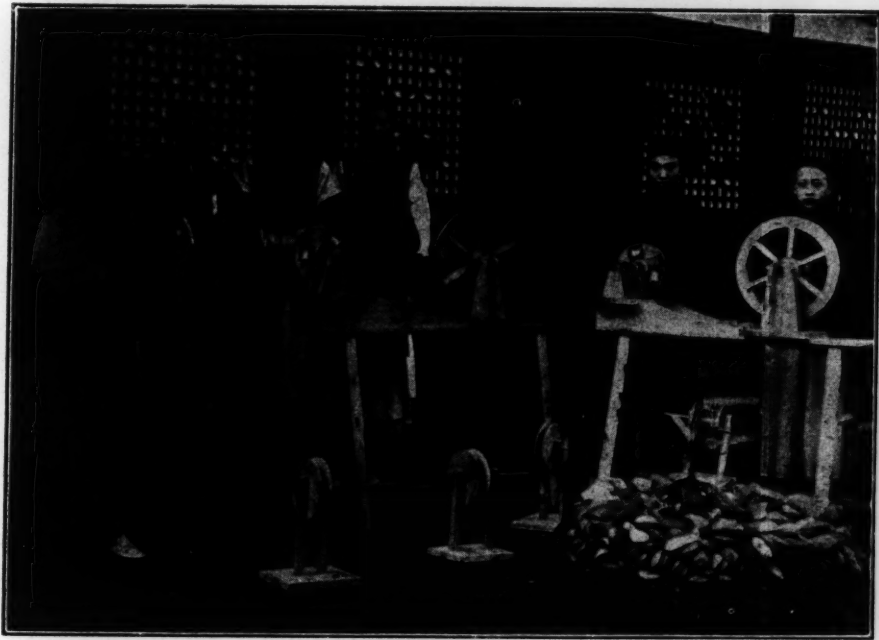
Another group might be seen gathered round a table, where either myself or my medical assistant would be helping each in turn with the final fitting together of the various parts of their pieces of apparatus.

Just outside the workshop the tinsmith is the centre of a group of students eagerly watching him as he converts old clock springs into very delicately poised compass needles (over 150 of these being required for this one batch of students).

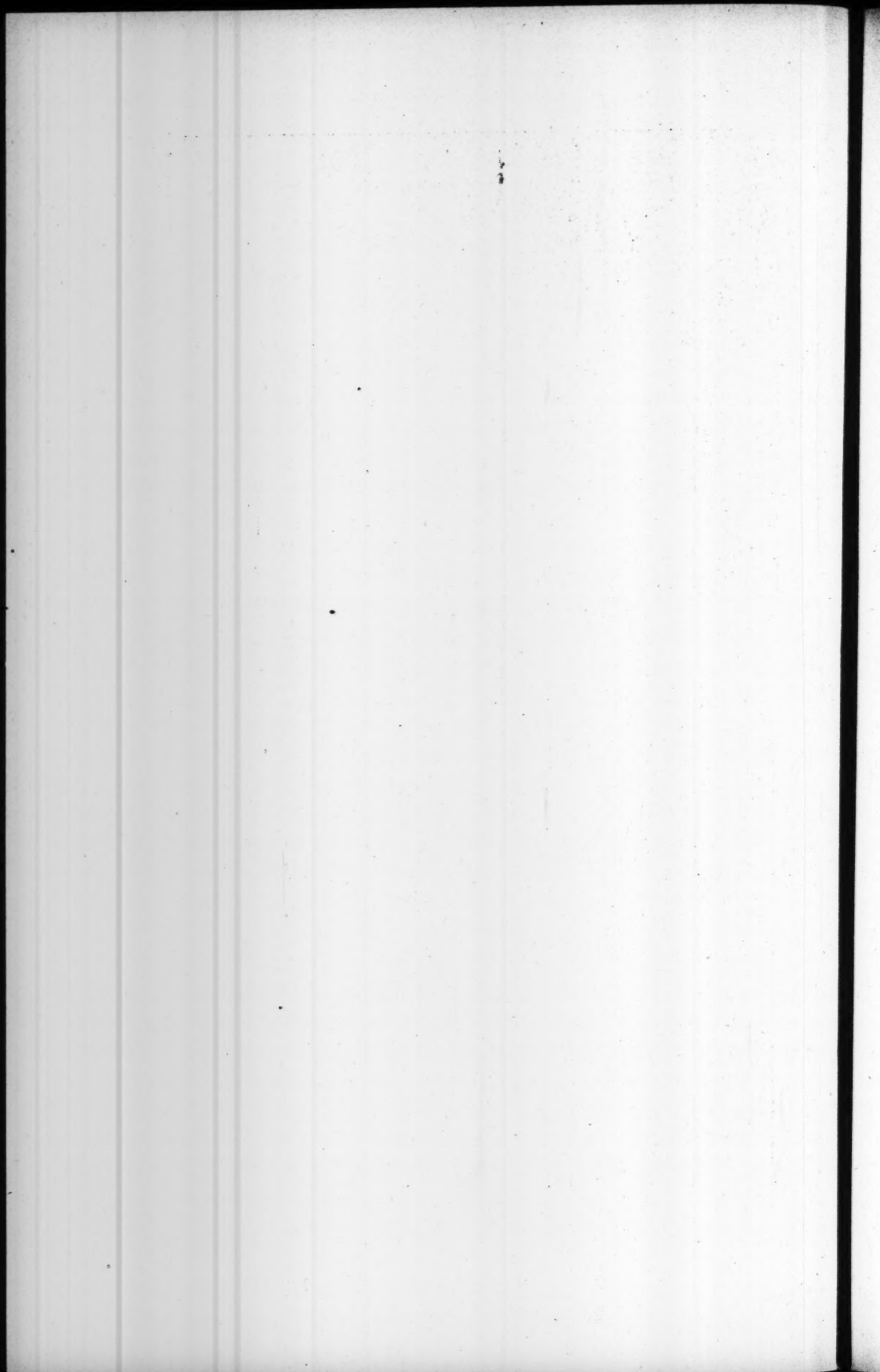
These the students take into the workshop and there learn how by a few strokes across the poles of an electro-magnet they can be magnetised and become magnetic needles.

Here is a student busy making a galvanometer, while the ringing sounds of an electric bell in the next room tell you that another has just finished his bell and in the battery room is testing its efficiency, while yet another may be seen with his just completed electro-magnet well pleased when he finds it easily holds up the required four-pound weight. Every piece of apparatus, when completed, was tested, then the owner's name written on it; it was stored in the gallery of the Science Hall till the whole number should be completed and all accounts duly settled.

This point was reached ten days ago; the apparatus numbering 434. Next day each student brought a servant or hired a coolie, and twenty-six coolie loads of electrical apparatus left our science room as the visible outcome of this somewhat novel experiment.



INSTRUMENT MAKING AT HSU TING FU.



Most of the students have thus acquired nearly twenty pieces of apparatus at a total cost to each student of about twelve shillings.

I have added, as an appendix to this letter, a full list of the apparatus made and also the cost price of each, believing that such particulars will be of interest to not a few, and as this paper may fall into the hands of some in this country, as well as those at home, I have specified the cost in the currency of the two countries.

Our intercourse with the students has been of course much closer and more intimate than was possible when only lecturing to them. Many of them we have come to know very intimately. Christian books have been put into their hands, and thus directly and indirectly they have been brought into contact with many influences, all favourable to the opening of their minds to the truths of the Gospel, against which the peculiar prejudices of their class, as a rule, erect such a formidable barrier.

We have now made arrangements for a similar course of lecture and practical workshop instruction, to commence on the first of the second month of the Chinese New Year, and have this time advertised the course in seven or eight neighbouring cities.

During the course just closed I have given a good deal of time to this work, but with the object now fully attained of so organizing it that a subsequent course can be carried on without *necessitating* my giving to it more than a small fraction of my time, while at the same time on principle I should devote to these students as much of my spare time as possible.

Every little detail required in the construction of each one of the twenty pieces of apparatus is made to pattern, and fifty to sixty or one hundred at a time—all these separate parts are methodically stored ready for use, so that, let us suppose for instance, a student is to make an electric bell—half a minute suffices to give out all the materials needed, and when he comes to the point of fitting together the finished article my dispensary boy can give all the help that is needed in putting together this or any other of the twenty instruments.

We are preparing for fifty students this time, and five joiners, a blacksmith and a tinsmith are rapidly completing all that

devolves upon them, and ere this is in the hands of the reader all the materials for one thousand pieces of apparatus should be ready, and if all be well February 23rd should see the students all assembled and work commenced. A month later all should be completed and fifty students should have scattered, carrying with them an elementary knowledge of chemistry and electricity, a good stock of working apparatus, the remembrance of a month's happy intercourse with the foreigner, with the possession of several Christian books, some acquaintance with the truths which otherwise they might never have attained, and last but not least the inevitable removal of many of the prejudices inherent in the minds of their class, alike against the foreigner and his message.

Those who have followed the rapid changes coming over China of late will be aware that during the last few months an edict has been issued revolutionizing their time-honoured system of education and examinations. Contact with other nations, more especially Japan, has convinced them of the inadequate nature of their educational system and opened their eyes to the imperative need for reformation if they are to hold their own in future in the comity of nations. Schools and colleges are ordered to be started all over the land, and education, largely on Western lines, is to be established.

It is obvious that at present, and for some time to come, their great need must be teachers, hence the special opportunities in the hands of missionaries engaged in any form of educational work, as many of those whom they are now training, will soon be in positions of responsibility as teachers.

Would that Christian educationists would come out from home in adequate numbers, but unless Christians bestir themselves it is more probable that the new education of China will be largely in the hands of the Japanese and hence in the main non-Christian if not actively and aggressively materialistic or agnostic.

While such momentous changes are taking place in China regarding their ideas of education and reform there is every reason for confidence that our Science Hall and the work that clusters round it will increasingly fulfil its object in bringing us into a profitable intercourse with the rising generation of this important class of the community among whom we live.

APPENDIX.

LIST OF APPARATUS MADE BY STUDENTS WITH COST PRICE OF EACH.

		Number made.	PRICE.	
			English.	Chinese.
			Pence.	Cash.
1	Electro-magnet on stand	25	15	500
2	Wheatstone's needle telegraph	25	6 $\frac{3}{4}$	224
3	Morse's telegraph instrument	22	16	530
4	Galvanometer	25	9	300
5	Electric bell	40	14	467
6	Commutator for reversing current	26	2 $\frac{3}{4}$	90
7	Copper helix to demonstrate electro-magnetism	25	9 $\frac{1}{2}$	316
8	Oersted's apparatus	22	5 $\frac{1}{2}$	183
9	Oersted's apparatus, copper rectangle and three needles	15	8 $\frac{1}{2}$	273
10	Bell's telephone			
11	Carbon pencil microphone			
12	Swing board microphone	24	3	100
13	Resonator microphone	22	3	100
14	Apparatus for electrolysis of water	24	9 $\frac{1}{2}$	320
15	A.D.—Frictional electricity	22	4 $\frac{1}{4}$	140
16	A.D.—Electric conductors and non-conductors	24	3	100
17	A.D.—Any two metals produce electricity	15	13	430
18	Simple voltaic couple	21	4 $\frac{1}{2}$	150
19	Steel horseshoe magnet	22	3	100
20	Copper and zinc gravity battery with raising and lowering mechanism	35	16 $\frac{1}{4}$	540
Total		434	122 $\frac{1}{2}$	4,865
A.D.—Apparatus for demonstrating.				

N. B.—Though we have made quite efficient telephones we preferred, before making so many, to obtain from Shanghai really good foreign steel, which for magnetising, is much better than what is obtainable here, and hence makes more reliable instruments.

SUMMARY.

Number of students	26
Instruments made	434
Cost of one set of apparatus	cash 4,865
Cost of total output	„ 122,791
Average cost of apparatus	„ 283
Maximum cost of apparatus	„ 540
Minimum cost of apparatus	„ 90

Copper wire employed, all of which was covered with cotton by students or by hospital patients, 1 $\frac{3}{4}$ English miles.

In Touch with Christ.

FROM AN INTERCEPTED LETTER.

I WAS alone in my study this afternoon meditating on the Holiest, and the grandeur of His loving kindness overcame me like some new, unheard-of revelation. Through all struggles and conflicts, when least realised, He has been close at hand, in the rush of work, in the bleak dullness of over-wearied hours, in times of energetic aspiration, and when bound down in the depths too, He has been near,—accepting my poor praises, or remaining patient under the slowness of my recognition.

I seem to know Him well ; but what is *He Himself* like ? I thought I knew Him once ; it was but the hem of His robe that I had touched then. I have since seen a stalwart nobility and a tenderness of penetrative sympathy in some Christian characters which has gone beyond all of which I had imagined Him to be capable. Strange to say that, after the historic life, and Calvary ! But I mean, as a present-day Christ, as realised in our every-day life. All ideas of that present-day Christ have had to expand, from new inrushings of His loving kindness until, knowing more about Him, one seems to know less and less of what His own infinite Personality must be like.

We speak to Him with reverent familiarity when we pray. Could we speak to Him at all if we were to see the exceeding glory of His person ? No faculty that we now possess but would be paralysed were the full vision to be granted, the vision of the *Presence* that is really before us all the time ! I do not wonder that John the Seer fell at His feet as one dead. And was the *full* glory of the infinite Christ revealed before him then ?

Yet, thank God, we have had some vision of Christ. We do know something of Him personally. And what would we be willing to exchange that for ? Our arithmetic is not equal to that sum ! For Christ, the Christ who shone through the lives of some dear ones departed, and who is the radiance of all that makes our heart-home, is our very life, our all in all. And what would we exchange that for ?

It is easier to work out some lesser subject, to fix the attention upon things seen, to recall the outer events of the day. But *there*, around them all, is the enfolding presence, claiming a fuller recognition. Here in this room is the familiar furniture,

but in the invisible space *He stands*, whose presence makes heaven heaven, and would fain make the world of men one great home-circle. It is not empty air around. There is that Something which one feels to be here, that Someone who has listened to all our thoughts and *felt* our every emotion of joy or sorrow, who has planned all the good that has ever come to us and has preserved us from evils that looked pleasant or repellant. He is watching us now with a fixed gaze of untold tenderness.

He bids us call Him "Friend." Can we frame such a word? I used to once, but He was not measured then, and not realised in the glory of His being. I have not measured Him since, but I have heard that He is the King of Glory! I know He is. And what does *that* mean? It gathers up all the splendours that the mind has ever pictured, and extends far beyond until all thought is lost in a dazzling blaze. And dare I call the King of Glory "Friend"? Dare you? Yet we essay to utter the word, like little children overcome with shyness. We try and whisper: "My Friend, the Lord Jesus". The sound of our voices seems strange to us. Are we indeed allowed to say *that*? We whisper it again all wonderingly, and something steals into our souls—a warmth, a permission, a *response*! It is as though He uttered back to our inner consciousness: "My friend." Can that be so?

It is not lack of faith which makes us hesitate to take it all in. It is the exceeding majesty of a privilege too vast for the mind to grasp. Imagination almost shudders to picture it forth. It passeth all understanding. Yet we know it to be even so. And something inexpressible enwraps our souls;—it is that love which is deeper than our direst needs and higher than all things noble. Christ is ours and we are His. We whisper that to ourselves over and over again; the whisper becomes a quiet strain of melody and rises to a swelling symphony, as of mighty chords struck by the minstrels of eternity, until all that is within us is swept along on a great tidal wave of adoration. For we know that the Christ we adore is He who loved us and gave Himself for us. . . .

And He tells us that by our prayers we may draw other lives unto Him and cities and nations toward Him. Thank God, we *may* pray for our kith and kin, our friends and all we know, for our own land and for other lands daily, and *never without result*. What a majestic outlet for all the Love He pours into our lives!

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in Wuchang.

II.

BY REV. ARNOLD FOSTER.

IN the January number of the RECORDER I gave a brief account of the principal schools and colleges that have been recently opened under Chinese official auspices in Wuchang. It will have been noticed that I said nothing about female education. This subject is now under consideration with the Chinese, and I am told that before very long both day-schools and boarding-schools for girls will probably be opened in the city. At present, so far as I am aware, the only step in this direction taken by the authorities has been to open first a kindergarten for little children of both sexes, and secondly a small school for girls, where a few young women, some of them married and some of them single, divide their time between studying with a Chinese teacher and themselves giving lessons as pupil-teachers to classes of younger girls. A Chinese gentleman tells me that it is now becoming not uncommon in families, where private teachers are engaged, for the daughters of the household to receive instruction with their brothers. He says, further, that there are several female teachers now living in the city who go out as daily governesses, spending part of the day in one house and part in another teaching Chinese young ladies. Girls' boarding-schools in connexion with the American Episcopal and the London Missions in Wuchang have been opened for some years and are well filled. Girls' day-schools exist in connection with several of the missions.

Those interested in the present scheme of State education in China will find all the information they desire in a book entitled 奏定學堂章程, published in four volumes by the Commercial Press. Probably the way in which the scheme is carried out will vary in different places and will depend not a little on the degree of sympathy which the higher officials in

the various provinces feel with the spread of Western knowledge among the people. In Wuchang, as I have already stated, the viceroy is keenly interested in the new educational movement and is willing to devote all his available resources to its support. This fact is not without its bearing on the probability of Wuchang taking now, and continuing to hold hereafter, a leading place among the chief centres of educational and literary activity in China. And this, again, bears on the importance of Christians doing all they can to secure that here, in this central city of the empire, the highest education of all shall be offered to Chinese students by scholarly Western teachers, not only on Christian lines, but with that completeness of organization, breadth of view and fulness of opportunity which characterize our ancient English universities.

Before attempting to suggest a way in which we may, as I believe, lay the foundations of a new Cambridge in Wuchang—a university which shall in the days to come be all to China and more than all that Cambridge or Oxford have been to England,—I wish to deal with certain principles and preliminary considerations which seem to me to be of great importance.

In the Report of the General Secretary of the Educational Association of China submitted to the last Triennial Meeting of the Society held in Shanghai, I find the following paragraph: "At this moment the urgency of the problem of educational co-operation is imperative. The activity and resources of governmental and other non-Christian educational agencies constitute a challenge to Christian schools to use every resource of consecrated forethought, as well as of men and money, to win not only the love but the learning of this empire for the service of Christ." The proposals made in the present paper are based on a recognition of the urgency of educational co-operation between missions, and are due to a deep conviction that we need 'to use every resource of consecrated forethought as well as of men and money', both to win and also to *guide* the learning of China, not only for the *service* of Christ but also for the manifestation before the Chinese of His glory, 'in Whom are all the treasures of wisdom and knowledge hidden.'

I read a short time since a paper—to me a very depressing paper—entitled *The Place of Education in Missionary Work*. It was published by the Cambridge University Mission to Delhi and was written by the Principal of that Society's college in Delhi, presumably for the benefit of contributors to the mission

in England. The college has some seventy young men in it and is connected with a school that accommodates over six hundred Indian lads as pupils. The depressing character of the paper lay in the fact that the Principal of such an institution should actually find it necessary to write for intelligent Christian readers in England in defence of the position that the higher education of Hindus is an allowable object for an earnest missionary to devote his time and strength to! Over the Royal Exchange, in the very heart of the city of London, may be seen engraved in stone the words, "The Earth is the LORD'S and the fulness thereof", a notice, as it were, to all merchants having business there and to all passers-by that the builders of that noble edifice wished to proclaim their faith that all a great nation's commercial interests, all its imports and exports and everything else pertaining to it are from the LORD, and should be used to show forth His sovereignty and His glory. Strange, indeed it seems, that any supporters of missions to the heathen charged to "declare His glory to the nations and His marvellous works among all the peoples," should need any one to reason and argue with them to prove that education, instruction concerning the works of God in nature and in human history, is an integral part of the work of the church in making known God's glory to a nation of materialists, nature worshippers, and worshippers of the dead!

Happily in China there is to-day a pretty general consensus of opinion among missionaries that educational work is one of the most important parts of the work of missions. But we still have need to impress that conviction on the churches at home. Not that every missionary is called to engage in that work himself, still less are preachers and pastors called on to give up preaching and pastoral work in order to teach schools, but we preachers are learning, I hope, to feel increasingly that the work of the preacher is a *part* only, and not the whole of the church's mission, and that we need and must have the support of the teacher and the educator unless a large part of our own work is to fail of its full effect in the regeneration of China.

In writing to-day to contend strenuously for one particular form of educational development, I wish to disclaim all intention of undervaluing any other developments that really are educational in their aim and in their results. All schools that have (1) a worthy educational aim, and that are (2) efficient *as schools*, have

my fullest sympathy. By a worthy educational aim I mean an aim that is directed to training the mind and lifting up the intellectual as well as the moral religious life of the scholars. Side by side with the ordinary schools by which scholars pass upward along a graded course of education there must always be schools of a different kind which are more or less of a benevolent character, schools for the deaf and dumb, schools for those who are physically or mentally disqualified for the ordinary course of education. These are of great value as witnessing to our Saviour's loving care for all His little ones. But such institutions can have no perceptible influence in "winning the learning of the empire for the service of Christ," which is the subject now before us, and their maintenance cannot represent the fulfilment of any mission's duty in regard to education proper.

Then are there not schools in connexion with missions that cannot be said to be efficient *as schools*? Two or three years ago I had the pleasure of listening to a very inspiring address on elementary education by the Rev. W. Bolton, M.A., one of the most active of the directors of the London Mission Society, who has had much experience in England as chairman of a Local School Board near London. He laid stress on the fact that schools that are opened for other purposes than those of education, and with other motives than a desire for giving the best education possible to the children that come to them, can never be regarded as satisfactory from an educational point of view. A school that is opened, *e.g.*, with a view to getting children to go to church, or with a view to bringing the minister responsible for the school into touch with the parents of the children, has an *indirect* end in view, which, however laudable in itself, is not educational; the educational standard in consequence is in danger of being a poor one, and the school is not likely to come into line with any living educational system in which education is honoured for its own sake. Inferior schools known by those who open them and keep them open to be inferior, but opened in the hope of advancing in some way the missionary cause, will not in the long run reflect much credit on, or bring much strength to, missions. They may even create prejudice in thinking minds against those who use education only as a bait to draw children under religious influence, with no sufficient sense of responsibility for maintaining at its proper level the quality of the education given, *as education*. I need

not say that Mr. Bolton was keenly alive to the importance of all our mission schools giving sound religious instruction and exercising a strong Christian influence over the pupils, but his point was that the true religious ideal for our schools of all grades requires that they should first and foremost rank high in point of educational efficiency up to the standard that is generally expected of schools of the grade to which they belong.

And here I should like to digress for a moment to say something of the only way in which, as it seems to me, our elementary schools can be maintained in a state of such living and manifest efficiency that they will prove as much more attractive than the Chinese non-Christian elementary schools, as our high-schools prove more attractive than the Chinese non-Christian high-schools. In each of the three high-schools connected with missions in this neighbourhood, the L. M. S. school in Hankow, the Boone school and the W. M. S. school in Wuchang, pupils prepared to pay \$10 a month have to be turned away in numbers, owing to our want of accommodation at the beginning of every term. Yet many of them might easily have got admission into the Wuchang government schools of the same grade for nothing. Their parents, however, were prepared to pay heavily for mission education in preference to government education that was to be had gratuitously. I know that by offering to teach English in our elementary schools we could at once fill them up with paying pupils, but this is not because of the educational value of such English as the pupils would acquire, but because now-a-days even a smattering of English which has no educational value at all is worth money to lads who possess it as they go out into life at the age of fourteen or fifteen.

I go further and believe that if we really aim at 'winning the learning of China for Christ' one of the most essential things to do is to lay a sound foundation of instruction through the medium of Chinese in our elementary schools and to build up thereon a solid structure of the same kind in some at least of our more advanced educational institutions. The teaching of English in schools of the elementary grade, unless in exceptional cases, I regard as being more likely to draw away from the learning that China stands specially in need of to-day than to advance it. At the same time my own experience has shown me—and I find many other missionaries say the same thing for themselves—that for men whose principal work

is evangelistic and pastoral, to make the teaching in elementary schools under their charge really efficient in regard to so-called "secular" subjects, is exceedingly difficult to say the least. For the success of the higher and of the highest education, each grade of school that we support, beginning from the lowest, must be of the best kind, and for the best kind of work we must look to men who have been specially trained to do it and whose first concern it is to attend to this and not to something else. Our elementary schools will never be what they ought to be till they are under the supervision and constant inspection of educational missionaries. Much has been said of late about 'union' among different societies in educational work. With some of the proposals for union that I have heard I must confess I am not in sympathy, believing that they are either impracticable or that they would impoverish our missionary work in some important aspects of it. But in connexion with the supervision of elementary schools it seems to me that union among missions is in many cases absolutely necessary and that it is open to none of the objections that I, in common with many others, see in proposals, *e.g.*, to merge separate educational institutions in one.

I will state the case for the union I am contemplating in a concrete form. There are to-day in Wuchang five Protestant missions working. Each of them has one or more elementary schools. Probably were it not for the difficulty of superintending such schools it would be possible for each mission to open others of the same grade, either in the city itself or in one of the suburbs. I can see no reason why these five missions should not all combine to employ one thoroughly trained educational missionary whose sole business it would be to take the oversight of the "secular" teaching in a certain number of schools supported by each mission that invoked his help. The fifth part of the missionary's salary and allowances would not be a very heavy burden on any one of the societies who joined in the compact. If one society had more schools to be superintended than another it would naturally pay a larger proportion of the cost of the scheme. The man appointed would have, of course, to be a man of a catholic spirit, who would enter heartily into the project and would, while in the school of any particular mission, act as if he were a member of that mission, teaching nothing which he believed would not be in entire accord with the religious convictions of

his fellow-workers in that mission. On the other hand, the other missionaries of that society would have a perfect right to enter any schools supported by them at other times and either themselves to conduct the general religious teaching given from day to day; or, leaving that to the "union" missionary, to supplement his general teaching with any particular teaching characteristic of the church to which they belonged that they thought desirable. In time, perhaps each of the societies might find its educational work prospering to such an extent that it might see its way to employing an educational missionary of its own, who could give his whole time to the schools of that mission. I commend this proposal to the consideration of my brethren working in large centres throughout China, but whether in this way or in some other, if we are to make our higher and highest education satisfactory, it seems to me indisputable that it must be by having good primary schools from which to draft boys into schools of a higher grade.

The schools of a higher grade themselves must of necessity be of several different kinds. Some of them will be half schools, half colleges. Some will not lay themselves out for any very advanced teaching or make any provision for meeting the needs of exceptionally keen and brilliant scholars who might be expected hereafter to make their mark as theologians, or as men of science, or men of letters. They will be content with the task of training under Christian influences Chinese youths to take their place as intelligent members of society in such positions as teachers in secondary schools, interpreters, clerks in offices, etc., etc. Other colleges again will aim at training men for the pastorate, or for other positions in which they may serve the mission cause. For the success of such institutions it seems to me manifestly desirable, (1) that they should be generously scattered about in different parts of China so as to be brought within reach of as many Chinese as possible, and (2) that somewhere there should be one strong and advanced educational centre which would always be within the mental horizon of students at those scattered Christian colleges as the goal of their educational aspiration, that they might ultimately go up there and get the highest advantages of education to be had in China. The less that any mission schools ask for official recognition or for any other favours that are not freely and spontaneously accorded by the Chinese, the better in my opinion it will be for them and

for their alumni and the more healthy will be the atmosphere encircling and pervading them.

I have no fear for the future of Christian schools and colleges taught by Christian missionaries, who are : 1st, born teachers; 2ndly, thoroughly equipped for their work; and 3rdly, deeply persuaded of their divine mission and of its sacredness. No Chinese official patronage, no worldly inducements, nor any other like influence exercised on behalf of the government schools and colleges of China can make an education that is rooted in materialism, propped up by ceremonies of worshipping the dead, saturated with the hope of gain, distrustful of progress and committed to idolizing the past, able in the long run to compete in its results with an education that is based on a spiritual view of the universe, upheld by faith in a living God and in the incarnation of the eternal Word, that regards all knowledge and wisdom not as mere capital for self-advancement or for national aggrandizement but as opportunity for service and for the amelioration of the condition of mankind, that reverences the past and recognises the debt we owe to it, but lives in the present ever striving after a golden age which is still in the future, when the full 'glory of the LORD shall be revealed and all flesh shall see it together.' The ideal of Christian education is as far removed from the ideals of Pagan education wherever found, as heaven is from earth. Paganism has no religious interpretation of nature or of history or of life to lift up its aims and aspirations. It has no faith in all knowledge as being in some way an unveiling of God's thoughts and no such enthusiasm for guiding and moulding the lives of the young as Christ has bequeathed to His followers. Every one will remember George Herbert's verse—

"A man that looks on glass,
On it may stay his eye,
Or if he pleaseth, through it pass,
And then the heaven espy."

The materialist—and Confucian teaching is essentially materialistic—looks on all the wonderful 'glass' of this world as if it were something opaque which constitutes the limit of all earthly vision. He cannot, through the symbols of earth, discern patterns of things in the heavens. He looks on all natural phenomena as belonging wholly to this world; he cannot look through the temporal to the eternal. He has lost the key of

spiritual interpretation : ' All Thy works praise Thee, O LORD.'
' The earth is full of Thy glory.' And yet

" This is the famous stone
That turneth all to gold ;
For that which God doth touch and own
Cannot for less be told."

' We want—said Bishop Westcott—above all things to show the nations of India that our Faith hallows and illuminates all knowledge and embraces all life.' ' We are in danger' he said on another occasion, ' of losing sight of the nature of true education. For the education which is truly education is not that which communicates knowledge or power, but that which quickens intellectual, moral, spiritual life ; not that which arms the vigour of self-interest, but that which calls out devotion to social duties ; not that which concentrates our efforts on what we can gain for ourselves, but that which directs us to joys which grow greater as they are shared by more ; which enables us, in a word, to take possession of the wealth for which we were made as men, to gain the vision of God, to hold converse with our Father in heaven.'

(To be continued.)

Correspondence.

CHURCH PRAISE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : With regard to the article in the February RECORDER "Church Praise Department," I would like to ask if it would not be better to broaden the standard of music in China rather than compose tunes which would keep them down to their pentatonic style ? The popular idea of Westerners is to elevate the Chinese in religion and civilization, which would certainly include music. It will take time, the same as anything else, but it can be done as I can testify.

Yours truly,
MARY J. FARNHAM.

THE DELEGATES' VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : In the February number of the RECORDER there is a letter by Dr. G. F. Stooke criticising the Delegates' version of the Bible. But unfortunately he gives examples of objectionable translation ; and his examples are not taken from the Delegates' version at all, but from the Mandarin colloquial version. Dr. Stooke seems never to have seen the Delegates' version. No wonder if his literary friends tell him : " If I wrote my examination essay in a style like that, I should never become a *hsiu-ts'ai*."

Yours truly,
WM. MCGREGOR.

ANOTHER REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read Dr. Stooke's lengthy letter in your last number with a good deal of surprise and regret. I feel as if somebody had given a venerated friend a severe handling, and the Latin proverb "*Quot homines tot sententiae*" came unbidden to my mind as I read. I know not what qualifications Dr. Stooke or his native friend possess for criticising the Delegates' version, but I do know that he will have the great consensus of Chinese scholars, both native and foreign, against him when he says that its literary style is intolerable to the educated classes. That it needs emendation and revision, that its meaning is in places recondite, and that it often paraphrases, instead of giving the original, all must admit; but that it is not good Chinese style cannot be truthfully affirmed. My writer, who is a "Kü-jin" and an excellent scholar, says it could not be ridiculed by educated Chinese and that it may be given to any scholar without fear of his casting it aside as unworthy of perusal. Dr. Stooke's friend talks of the vain repetitions of the version, but his first example is a most unfortunate one. The opening of the mouth of Jesus Christ as an authoritative and Divinely-sent Teacher was what the world had been waiting for for ages, and we could not dispense with the two characters objected to albeit the criticism that He could not speak without opening His mouth. Dr. Stooke asks for some one brave enough to give us a paraphrased Bible. May I remind him that such a production would be the

Word of God, plus Mr. So and So's paraphrase, which might or might not be correct.

Yours truly,

L. LLOYD.

THE URGENT APPEAL FOR SELF-SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There was published recently in the *North-China Daily News* a translation of the circular issued by the 中國耶穌教自立會 of Shanghai, and distributed among the Chinese Christians at one of their general meetings. This translation exhibited the promoters of this Association in a very unfavourable light. By calling the circular "A Trumpet Call to Self-dependence," the translator arrested the attention of English readers and then proceeded to show them that certain native Christians in Shanghai are dangerous to the peace both of Church and State.

Before drawing conclusions it is always safe to have the premises right; and in a case of this kind, where the reputation of Christians is so vitally concerned, the translator, whom we suppose to be a fair-minded man, should have been absolutely sure of the main proposition before deducing the corollary embodied in the editorial of the English newspaper referred to above.

The part of the circular which seemed to the translator to be offensive and even dangerous reads as follows: 幸有馬志尼嘉富爾起而有今日之義大利彼二豪傑者豈非基督中人耶志在恢復祖國不忍受凌辱之毒於外邦大聲疾呼喚起國民之沉夢鼓舞愛國之精神卒成功義大利統一之基礎 etc. He renders it, "Then

fortunately Mazzini and Cavour arose, and by these two heroic ones we have the (united) Italy of to-day. *Can it be that the men who compose the Christian church will not also resolutely recapture our ancestral land and not longer endure the insults and bitter poison of barbarians and outsiders?* Let an urgent voice cry out and awake the people from their deep slumber, and stir up the spirit of national love and earnestly complete the work by following the lead given by Italy," etc.

Beginning with the sentence in italics (which are purposely put to point out the error), which stands in the translation for 豈非基督教中人耶, etc., it will be seen that "the men who compose the Christian church (in China)" is placed as the subject instead of the two "heroic ones." The clause should read, "Were they (Mazzini and Cavour) not Christians intent on recovering the fatherland? etc." The subject being rightly placed, it follows that the whole circular becomes innocuous. The patterns of patriotism recommended in the circular may not be perfect, but this fact does not justify the public pillory of the native brethren who seem to be seeking self-support. Forty or fifty years ago the diplomats suspected a latent insult in the character 夷, and one Article in the English Treaty relatively forbids its use. This character does not absolutely mean "barbarian," especially in composition with other characters like 陵. Neither does 中 always mean Chinese.

Under the caption "Self-dependent Church Projects" the 中西教會報 vigorously assails this Association. "We have examined," it says, "the characters 外

and 邦 in their connection with the rest;" and it seems the more it examines them the more it fears their direful import, as they refer to foreign missionaries!

The following letter from a missionary in Canton will clear the "two or three individuals in Shanghai who invented the facts" about Mr. Wong from the serious charge which this same periodical makes against them:—

"There has been for many years connected with the Presbytery of Canton a Christian organization called the 'Sz Li Ui' (自理會), managed and supported entirely by Chinese, and receiving large contributions from Chinese in California. Its minutes are annually submitted to the Presbytery, and when trustees are elected their names must be endorsed by Presbytery to make the election complete. It has hitherto supported a preacher and had a chapel in Canton and also conveniences for boarding and lodging for Chinese Christians and their friends temporarily in the city.

Rev. Wong Yuk Shing has recently returned from the U. S. A. with a subscription amounting to \$12,000.00 Mex. for enlarging the operations of this society. The project is to do what Mr. Wong styles home mission work, mainly in the four districts whence goes nearly all the emigration to the United States. Mr. Wong is from Lienchow originally. He graduated from the Presbyterian Theological Seminary in Canton twelve years ago. As a student he was, what he has been ever since, a good scholar, an earnest Christian worker, and a fine man every way. He is the Chinese preacher who ten years ago was beaten 500 blows for his connection with the mission. He bore it with the spirit of a martyr, and when he had recovered went straight on with his work at Lienchow until he left for Honolulu in 1900. He was pastor of the Chinese church there for four years. The last two years he has been preaching in San Francisco. The organization could not easily find a better man for their new enterprise. Before entering on this, however, he wishes to go for a few months to Lienchow to help re-establish that station."

Yours,

S. ISETT WOODBRIDGE.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In reference to the 'Term' discussions which seem to be increasing so alarmingly, may I suggest a point which is frequently overlooked? It is not in the power of the missionaries to settle what term shall finally be used for God or Holy Spirit. The Chinese church will do this later on when we missionaries occupy a very different position from what we do now. To attempt to do for China what later on will be done much more easily and naturally is to do what we often exhort our converts not to do, viz., 多事.

There is, however, one more important matter which it is ours

to do. We should so live the God-life before the Chinese that though there may for a while longer be a number of terms in use, yet there shall be no confusion in the minds of the people around us as to what we mean by God or Holy Spirit. Gradually from the lives of all Christians in China will be gathered the ideas which at present do not exist in any of the several terms in use.

I sincerely hope that this term discussion will cease for many years to come. There are other and far more important matters to be discussed. 不要多事.

Yours sincerely,

S. POLLARD.

Chao-tong, West China,
16th February, 1906.

Our Book Table.

We regret that pressure on our space renders it necessary to leave over to next issue reviews of the following books: A Chinese Bible Dictionary, Commentary on Jude, etc. (C. T. S.); One of China's Scholars; The Creed of Christ; The Celestial and his Religions; Useful Phrases in the Shanghai Dialect, etc., as well as Books in Preparation.

舊約何西至馬拉基註釋. The Conference Commentary on the Minor Prophets—Hosea to Malachi. By Rev. H. V. Noyes, D.D. Shanghai: The Chinese Tract Society, 1906.

This book is prepared in an easy style that can be readily understood by the average reader. The expositions are not too diffuse and the division of the chapters into sections, indicated by large type, will make the

study of this portion of God's Word not only convenient but effective. This volume completes the Commentary of the O. T., and Dr. Noyes and others, together with the Chinese Tract Society, are to be congratulated on the splendid work they have done in setting the truths of the Bible before the Chinese in such a clear light. The book may be procured at the Presbyterian Mission Press.

W.

WANTED. — The November issue of the CHINESE RECORDER for 1903. The undersigned is willing to exchange a bound volume (1 year's issue) of 1891 or 1892 for this number, or to give a fair price for same.

S. ISETT WOODBRIDGE.

The Conference Commentary on the Whole Bible. Shanghai: The Chinese Tract Society, 1906.

When missionaries first came to China the great need was Christian literature and the greatest need was the Bible in Chinese.

The first translation of the Bible was hailed with delight, because it marked a great advance in mission work.

Not only has the Bible been translated in all of the written dialects, but even the colloquials have been reduced into writing and the Bible has been translated into them, so that all the people have God's Word in a form that they can read, and also understand when they hear it read. This is a result of which all missionaries have the right to be proud and grateful.

The next advance step was to help the people understand the Bible by preparing Commentaries. This was too great an undertaking for individuals, or even missions, so the great Conference of 1890 appointed a committee of the wisest and best prepared missionaries to undertake this work of writing a commentary on the whole Bible to be known as The Conference Commentary. The Chinese Tract Society undertook to publish the work.

The volume on the Minor Prophets, and the last of the complete work, has just come from the press, and is now on hand for sale at the small price of thirty cents; the price of the whole Commentary being only \$4.80.

This last volume needs no word of praise; it speaks for itself. Its size, appearance and matter make it a worthy representative of the work which it completes.

R. T. BRYAN.

Union Version of the New Testament. Matthew - Romans. High Wên-li Translation. Tentative edition.

All service for Christ is touched with sacred poetry, however little the worker may see it in the midst of his toil,—was a thought brought home to one the other day on seeing Dr. Morrison's New Testament of 1814 and the latest revision of half the New Testament in Chinese lying side by side on the table of the British and Foreign Bible Society, Shanghai. What developments have taken place since Morrison set down the words: "Jesus was led by the Sacred Wind (風) into the wilderness"! And now the latest attempt to put into Wên-li as much as Wên-li will carry of the original New Testament phraseology and meaning, is before us for comment. To do so adequately would take weeks devoted to this special purpose alone, comparing all the versions which have appeared since that of Morrison. But time only allows one to touch upon a point or two.

The most important word in the New Testament for missionaries as such is perhaps the word *dunamis*, which Aristotle uses to denote "a capacity or inherent power or faculty which is prior both to the exercise of force and the production of effects," and which is the central word of Our Lord's Last Great Commission which makes us missionaries.

In (1) Luke xxiv. 49; (2) Acts i. 8; (3) Rom. i. 16, it is rendered by the various translators as follows:—

Delegates'—(1) 權, (2) 才, (3) 大用.

Dr. John—(1) 能力, (2) 能力, (3) 大能.

Bishop Schereschewsky—(1) 權, (2) 力, (3) 大能.

Union Easy Wên-li—(1) 能,

(2) 能, (3) 能.

Union High Wên-li—(1) 能,

(2) 能, (3) 能.

It will be seen that 權 is unfortunate, as not representing the original, and as suggesting the phrase 教權 to which the Chinese have shown such practical objection; while 才 hardly represents the idea of working power. And in many passages the U. H. Wên-li revisers have brought out the original in more correct language and sharper focus than the delegates did before them. Their task has been one of most painstaking scholarship.

The difficulties in their way are stated in the English introduction: "The Committee has striven to preserve the excellent classical style of the Delegates' version while improving the fidelity of rendering. Chinese thought lies as remote from New Testament thought as does the language from the Greek language. The more carefully literal the translator strives to be in thought and form the more thick will be the veil that obscures the thought to the Chinese reader, through unfamiliar order of sentences and forms of words."

While appreciating the many instances where the fidelity of rendering has been improved, it was natural to test the perspicuity of the Delegate and U. H. Wên-li versions by submitting a chapter like Rom. xii. to two Chinese literary men, versed in Chinese style and familiar with much Christian teaching. Each read the two versions by himself. Their verdicts coincided. One said: "This is much better; I cannot understand that. What does this clause and that clause mean?" The other said: "This is much better and clearer.

There is no comparison." I was hardly prepared for such a definite preference of the Delegates' version. But it was given entirely without prejudice, and I write it down wishing it had been otherwise.

That Chinese students of the Bible need to know all that can possibly be conveyed from the Greek into their language, there can be no doubt. That outsiders need a paraphrastic version, answering to those fragments paraphrased by Bishop Lightfoot, or the whole as rendered by Dr. Weymouth, is my own firm conviction. Meanwhile the Delegates' version seems to hold a unique place of usefulness for the general reader, though our intelligent Christians will welcome and appreciate such a task of scholarship and labour of love as the Union Wên-li Translations.

W. A. C.

The Sacred Tenth, or Studies in Tithe-giving, Ancient and Modern, by Henry Lansdell. D.D. 2 vols. Society for Promoting Christian Knowledge. London, 1906.

Dr. Lansdell is known as a famous traveller and author. He has travelled in every country of Europe and Asia, five countries of Africa and across America. In 1888-90 he prospected for missionary purposes, especially in Russian and Chinese Turkestan, visiting 170 foreign mission stations in Europe, Asia and Africa. He was the originator and for long the editor of the *Clergyman's Magazine*. In these two volumes he presents us with an exhaustive study of the subject of giving, which is more and more to the front, as the calls for charitable work are increasing.

The opening chapters show that Egyptians, Babylonians,

Persians, Phœnicians and Arabians, Greeks and Romans, Pelasgi, Sicilians, etc., were all givers, usually of a tenth, to their gods. The author does not go further East than India in his investigations. He says that high caste Brahmins spend for religious purposes the equivalent of a month's income per annum, and the lower castes less, but the average was not less than one-thirteenth of their net incomes. Similar statements are true of the Chinese heathen, and we fear that when they become Christians they do not give as much as they did before, although there is great advance observable.

From the Jews the payment of two-tenths in addition to God's tithe was required, and to these the Rabbis added a fourth. Tithing was the law during Patriarchal, Mosaic, Old Testament, Apocryphal, and Talmudic times, each of which is fully treated. Then when we come to the New Testament we are on ground more attractive, and we read of Christ's Attitude and Example as to Tithing, His Teaching on Tithing and Beneficence, Early Christian Giving, and St. Paul's Teaching and Personal Example. Next come chapters on Roman Catholic Teaching, Practice and Legislation. Tithing in England is treated of in three chapters, and then Tithe Abuses. Here we learn that Henry VIII seized tithes of about a third of the parishes of England, and gave them to his friends. About 5,000 lay-owners now hold more than £3,000,000 a year in tithes. This is a surprising fact, and the author thinks that this abuse has materially contributed to a lack of personal tithing in England.

In the 2nd volume our author deals with Modern Giving under

such titles as Present-day Giving from Statistics and Observation, Honorary Working, Tithing by Individuals, by Congregations, by Societies, Reasons for practice of Tithing. The reader will probably be more interested in the second than in the first volume. The author's style is pleasant, and he has spared no pains on researches in the British museum and elsewhere. If only the right persons could be induced to read this book, that is the difficulty. Still the clergy, etc., can do much to lead if thoroughly convinced themselves. We thoroughly agree with the author that systematic beneficence and *at least* a tenth is one of the crying needs of the church to-day, and its general adoption would mean an end to all deficits, retrenchments and special appeals.

The Bibliography on Tithe-paying contains the names of 588 publications, but omits Wheeler's *Ten Years on the Euphrates*, which records one of the most successful attempts to introduce tithing on the mission-field.

The subject of Giving needs to be pressed on the Chinese churches, and these volumes might well yield an excellent book in Chinese. The following are not as well known as they should be: 華贍堂教會, Chinese Tract Society, Shanghai, an original, amusing and incisive story of a village church which became self-supporting; 安五傳, Chinese Tract Society, Shanghai, adaptation of "Thanksgiving Ann;" and 大皇帝的差役, Messengers of the Great King, all in mandarin. We have been told that the reading of one of these powerfully stimulated the founding of the Chinese Christian Union. There seems no reason why the Chinese should

not be pressed to give at least a tenth on some regular system, for it seems too true that they do not give to the treasury of Jehovah as much as they used to spend on the false gods. In the words on Dr. Lansdell's flyleaf:—

Right Giving is a part of Right Living.

The Living is not right, when the Giving is wrong.

The Giving is wrong when we steal God's portion to hoard, or spend on ourselves.

D. M.

官話詩歌 Hymn Book for Children, with tunes. By Rev. F. W. Baller. Presbyterian Mission Press. Chinese paper, 7 cents; foreign paper, stiff boards, 20 cents.

The name of the author of this little volume is a household word in China. After having done literary work in many lines, compiling a great dictionary, preparing an important book of Mandarin lessons, illuminating a Chinese novel, writing two important biographies and other works in Chinese, and working for years in Bible translation, Mr. Baller has now turned aside to poetry and translated a volume of hymns for children.

The book was at first a kind of 'knitting work,' caught up at odd hours in the midst of Bible translation work. But by and by this knitting work began to be pursued with eager interest, and this booklet of fifty hymns for children is the result.

The translation of the hymns is generally in simple but chaste language; some of them being quite equal to the original hymn, while much care has been bestowed upon the rhythm as well as the rhyme, so that the "hymns will sing." While the children were had in mind in the selection of hymns, the hymns may also well be sung in the great congregation, fitting a variety of occasions.

The air has been printed with each hymn in the staff notation to the great comfort of all musicians who shall use the book.

It may be added that the price of the Hymnal is merely nominal so as to suit all pockets.

CHAUNCEY GOODRICH.

Peking, February 24th, 1906.

ACKNOWLEDGMENTS.

LIFE IN WEST CHINA. Described by two Residents in the Province of Szechwan. By Robert J. Davidson and Isaac Mason. With Introduction by Dr. T. Richard. London: Headley Brothers, 14 Bishopsgate Street, Without, E. C. 1905. 1 vol., cloth 2/6.

We hope to publish a review in next issue. Copies may be ordered through the Presbyterian Mission Press, as an order has been sent to London for a supply.

Prospectus of the Kuling Anglo-American School, 1905-1906.

TIEN TSU HUI (Natural Foot Society). Ninth Annual Report, 1905.

Report of the Committee of the Bible Book and Tract Depôt. Hongkong, 1905.

Annual Report of the South China Mission of the Southern Baptist Convention, U. S. A., for 1905.

CHINA. A Quarterly Record. Religious, Philanthropic, Political. January, 1906. London: Oliphant, Anderson and Ferrier.

BOONE REVIEW. A Quarterly Magazine issued by the teachers and students of Boone College, Wuchang. February, 1906.

The very creditable first number of the successor to the manuscript paper which has for years edified the students of Boone School. A companion magazine in Chinese is also printed.

LIGHT IN THE EAST. 30th Annual Report of the Central China Religious Tract Society, 1905.

The circulation for the past year is the highest yet attained by the Society, totalling 2,565,524 books and leaflets, an increase of 26,344 over the figures for 1904.

Editorial Comment.

AS our last issue went to press we included in the Diary of Events some **Nan-chang Complications.** of the extraordinary circumstances that were telegraphed from Nan-chang as indicating some probable causes of the deplorable tragedy of 25th February. Our hope that in the following number reliable particulars would be available has been disappointed; and we can only say that against the report we published that "the priest stabbed the magistrate twice, but now pretends that the magistrate stabbed himself," is to be placed the possible hypothesis that the magistrate committed suicide eventually, having first only the idea of threatening the Fathers with the prospect of a riot.

The latest particulars, according to the *North-China Daily News* are that, on the one side:

"Censors and others are memorializing the Throne regarding the Nan-chang affair and recommending that an indemnity be claimed from France for the loss and damage to the British mission and for the murdered Protestant missionaries, as well as for the late magistrate Chiang, on the ground that the whole trouble was commenced by the French priests."

Whilst against this we read that:

"It is reported in local Mandarin circles that the French have formulated their demands in regard to the murders at Nan-chang under the following captions:—(1) Recognition of the fact that magistrate Chiang committed suicide; (2) Culpit officials to be denounced to the Throne; (3) rioters to be punished; and (4) a suitable indemnity for mission property destroyed."

It is to be regretted that whilst matters were being sifted

The Attitude of the Native Press. by the authorities, the native press per-

sistently asserted that the magistrate Chiang had been wilfully murdered by Père Lacruche; and we fear some of the writers must have drawn on their imagination for some matters reported as having actually occurred. Ghastly photographs, reproduced by the half tone process, were published in several of the papers, showing the dead magistrate and priest; one of the papers referring to the latter as the murderer of the magistrate. A resident of forty years in China wrote a letter of expostulation to the editor of the *Nan-fang-pao*, and the following is his answer:—

"Our object in publishing the photograph of the dead magistrate was not to excite hatred against foreigners or missionaries, but to enable our Chinese readers to behold and remember the face of one of their officials who is generally considered to have died as a martyr in standing up to his country's rights."

* * *

WE believe that whilst such cases are *sub judice* it is unwise to so influence a Probable gullible and impressionable public. It certainly is a temptation to supply what are known to be welcome viands, but—to change our phraseology from gastronomic to catastrophic illustration—it is a fearful risk to throw fire-brands around among loose

combustibles. Whilst the Chinese are usually placid and patient the events of the past few years show the possibility of a conflagration being easily lighted which, fanned by prejudice and fed by fanaticism, may cause fearful and widespread disaster.

We trust that without curtailing the legitimate liberty of the press, it will be possible to carry out such restrictive and advisory measures as the laws governing the foreign settlements provide for.

* * *

At the same time we must not be unfair and ungener-

**Audi Alteram
Partem.**

ous to our native brethren in the journalistic world and to those for whom they cater. We doubt not that the recent manifestations of racial prejudice, and the tendency to ignore the native standpoint, lead them to consider it their function to voice strongly the Chinese aspect of this and other questions. And when prominent Westerners, who are supposed to be guided by Christian principles, publicly show racial antipathies, we ought to have a little patience for those whose knowledge and possession of restraining grace has been of more recent acquisition.

* * *

THIS whole question is apparently entering on a more acute phase. We have the new spirit rapidly coming over China—a new spirit in which there is a good deal of the old

Adam ; and marshalling against this are the strengthened antipathies which many from Western lands express in a variety of ways. There is much need for all parties to consider how collisions may be avoided and how true harmony may be promoted. The subject is of such great importance that in our next issue we hope to discuss it more fully. We expect to print the views of a senior missionary in one of the outports, where the relations between Chinese and foreigners have recently been discussed.

* * *

In a pamphlet recently issued by Dr. C. A. Stanley on "The Term for God and Spirit in Chinese," the root of the

Term Controversy is brought to light. He says: "One fallacy of those who oppose the use of Shen for God, gods, consists in trying to find a term corresponding to GOD: to Christianized Theos, not to heathen theos. Such a term does not exist in any *un-Christianized* language." Probably most advocates of either term will agree to this statement without a moment's hesitation ; and yet each party will maintain that its chosen term comes nearer the Christian idea of God than the other. Of late, however, there has been a distinct willingness for compromise on both sides ; a spirit which has been welcomed by the RECORDER. The proposal now before the body of Protestant missionaries is for union on Sheng-ling for Holy Spirit,

Shang-ti for the name of God, and Shen for the word god. This compromise is, doubtless, as hard for the one side as for the other. The RECORDER desires a fair opportunity for the missionary body at large to decide for or against the question in such a way that the Bible Societies may, if practicable, print the Bible with one set of terms.

* * *

WE have thought it wise and timely during the last year or two to allow a certain amount of discussion of the question in our columns. In the RECORDER for May, 1904, appeared a very timely paper by Rev. G. G. Warren; and the editorial note on page 265 of that issue shows the position of the RECORDER. It appears that our friends of the two sides have still much to say on the subject; but careful consideration leads us to the decision that it is best now to "mark time," until the vote upon the Peking proposition is known. One of our oldest missionaries, himself an ardent supporter of the term Shen, asks for a clear and definite statement of the argument in behalf of Shang-ti as the term for God. His study of the writings on that side has showed him arguments against Shen, but he has found no article "stating the case and defending the use of Shang-ti." As we opened our columns to Dr. Mateer's careful etymological study of the word 神 Shen, we should in fairness give a similar op-

portunity to "the other side." For the rest we feel that as men's minds are already made up, and letters received on this subject are liable to rouse discussion rather than aid in decision, we shall in the main preserve silence upon the Term Question for the immediate future.

* * *

IT should be said, however, that the arguments of certain of our friends against compromise are far from convincing. It has been pointed out more than once that God has blessed the work of missions where Shang-ti is used, and also where Shen is used. This seems to disprove the assertion that Shang-ti is a name as hateful to God as was Baal, whose service had, among the Jews, become a licentious and revolting thing. It was after reform with the old name had failed that the prophets denounced the word Baal. Reform of the word Shang-ti, its Christianizing and rehabilitation has, in many communities in China, become *fait accompli*.

* * *

WE must also recognize the fact that our long controversy

still wears a farcical aspect. Wait for the Native Decision. to the Chinese.

A generation ago the fathers who argued the question could say that the Chinese Christians were not in a position to appreciate the importance of the question. This we can no longer say. Those of the Chi-

nese who give an opinion on the term question usually have taken their opinion ready-made, while we have heard of not a few *on each side* who have, alas, become turncoats and declared for the other term. For the rest, they wear a good-natured but sarcastic smile when the term question is spoken of. It is a foreign question to them. The surest way to end this bewilderment is for us, as foreigners, to compromise as best we can and let the Chinese, now well prepared for the task, work out, under divine guidance, the true solution. The fittest will survive. It is whispered that more than one staunch user of Shang-ti among our senior missionaries believes Shen to be etymologically the right word for *θεος*; one such said to us, years ago, that the term would win out in the course of a century. But it will only win out when its supporters allow it to do so on its merits. And if the prophecy is at fault, we certainly want the Chinese church to have the right term! Let us, then, await with equanimity the outcome of the present movement.

Mr. Pollard's letter on page 219 came after the above paragraphs were written and add force to the reasons for "marking time."

* * *

OUR leading article this month—"Relation of Converted Polygamists to Christianity"—
A Difficult Question. is written by one who has had ample op-

portunity to study the subject in its practical application. Its publication will be opportune not only for missionaries in the field but for our constituency at home. We know of one Church Court that will probably have the subject up for discussion next month. Mr. Ferguson says truly that lately he has seen very little in the CHINESE RECORDER on this subject. When this Journal was first started, however, the subject of polygamy was thoroughly ventilated, and our readers will find in Vols. I, II and III several articles which bear directly on the case. A good exposition will also be found in Vol. XIV.

* * *

THE conclusions reached by Mr. Ferguson concur with the *wise* action of the Synod of China Toleration. which met in Ningpo on October 20th, 1891. At this Synod there were present Drs. Mateer, Nevius, Happer and others, who became prominent in the mission field. It was found on reviewing the records of the churches that a man having two wives had been admitted to church membership. None of the members of the Synod, so far as was known, had the least desire to encourage or propagate polygamy, but the vast majority, both native and foreign, felt that some discretion should be allowed to the church authorities.

The Resolution reads: "Whereas the members of Synod are not agreed as to

what action should be taken in reference to this matter, therefore resolved that the several churches and presbyteries be instructed to use great care and circumspection in cases of this kind, and to take such measures as may seem to them in accordance with the spirit of the Scripture to correct this evil."

* * *

OBJECTION has sometimes been made to the publication of sermons and meditations in **In Touch with Christ.** the RECORDER,

but we feel sure no one will grudge the two pages (206-7) given up to extracts from an intercepted letter. They come from the pen and heart of a busy worker, and whilst these particular experiences relate to the quietness of the study we have no doubt that with us he will desire a sense of "the enfolding presence" in the busiest and most harassing moments of the complex and hurried life so many of us have to lead. It doubtless is easier to meet Christ in the service in the native chapel, or in the hospital ward, or in the quiet work of the study, or in the ministry in the school or the humble Chinese home; but may we not be conscious of His near presence in the lower planes of service that so frequently try our nerves and tempers? Realizing His presence we are thankful He is no fanciful myth like an Isis or an Odin, not even merely a historical personage like Confucius, but the divine Savior of

the world. We may at first be impressed with a sense of such dignity as abashed the traders in the temple and say: "Depart from me, for I am a sinful man"; but the realisation of His being the Way, the Truth, and the Life, will make us desirous for His abiding, even if our first sense of contact be only that of touching the hem of His garment.

* * *

In our February issue of last year's RECORDER we gave

our readers an account of Dr. **Science and Evangelism.** Wilson's efforts

to come into direct contact and friendly intercourse with the educated class through the medium of a science room, and by popular experimental demonstrations and lectures on science in its many practical applications to modern life. The interest excited was deepened by the knowledge of the important place given by Dr. Wilson to the preaching of the Gospel. We feel sure our readers will welcome the account given in this issue of what has been accomplished. In case some may be interested in the proportion of the students who are Chinese graduates, we may mention that out of twenty-six students twelve are siu-ts'ais and five are lin-seng.

* * *

REFERENCE was made in our last issue to the eight thousand Chinese students in Japan. **Chinese Students in Japan.** Tokyo. We are pleased to learn that as

a result of the investigation made by Mr. Lyon an effort is to be made in their behalf by the General Committee of the Young Men's Christian Associations of China, Korea and Hongkong. The work will be along lines similar to that already successfully carried on by the Association in points like Shanghai and Tientsin. It is proposed to have four secretaries, two Chinese and two foreign. A building will be rented in the heart of the student section, which will serve as headquarters and provide accommodations for evening classes, a reading room, a social room, a lecture room, and possibly a restaurant. Classes in English will be used to bring the secretaries into helpful contact with the students. Bible classes and religious meetings will be a part of the programme. Eminent Japanese educators and statesmen, whose lectures will be eagerly listened to by the Chinese students, but who have been unable to speak to them heretofore, will be asked to deliver lectures through interpreters. A few well-known missionaries in China will be invited to visit Tokyo for the purpose of delivering special addresses. Others on their way to and from Canada or the United States will be asked to speak during their stay in Japan.

This effort will appeal to every friend of China, native and foreign, as one of far-reaching importance and very great timeliness.

THE following telegram has been received through the General Committee of the Young Men's Christian Association:—"Four thousand delegates Volunteer Convention to China Missionaries. Joshua i. 9." The verse which is referred to reads as follows:—

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

These quadrennial volunteer conventions are the most representative missionary gatherings on the North American continent. At the last convention, held in Toronto, there were nearly three thousand delegates from more than forty denominations, nine hundred colleges and universities, with representatives from the leading missionary boards, and editors of the leading missionary periodicals. The convention this year met in Nashville, Tenn., the educational centre of the southern states.

The missionaries in China will join with us in expressing our deep appreciation of such a message from such a body. There is no more encouraging sign in the whole missionary enterprise than the deepening interest on the part of university students throughout the world.

* * *

REV. DR. HOWARD AGNEW JOHNSTON, a well-known New York clergyman, who has left his pastorate for a year and a half at the importunity of many friends

Dr. Johnston's
Visit.

of missions, is expected soon in China. His journey has already taken him to the chief mission stations of Turkey, Syria, Egypt, India and Siam, and on April 24th he will arrive in Shanghai. He is to visit also Ningpo, Hangchow, Soochow, Nanking, Wei-hsien, Chefoo, Tientsin and Peking. Dr. Johnston expects to attend three Summer Conferences of the Chinese Y. M. C. A., and it is hoped that he can so arrange his travelling schedule as to be present during the summer at Pei-tai-ho, Kuling and Mokanshan.

Several missions have been in direct correspondence with

Dr. Johnston, but it is expected that at each point a local interdenominational committee will be formed to carry out the local arrangements.

Dr. Johnston is not only a preacher, but a noted Bible teacher, and one of his central ideas is to promote what is called "personal work." At the great centres in India, we learn from a missionary who is just passing through Shanghai, Dr. Johnston spoke at parlour gatherings, at union meetings of missionaries, to non-Christians, particularly of the student class, and with very great helpfulness to all.

Missionary News.

The Executive Committee of the T'ien Tsu Hui (Natural Feet Society) have made a new departure this year by bringing out a Chinese edition of their report. They are having a large number printed. Anyone interested in the movement who would like to have some can get them by applying to the Hon. Secretary, Mrs. Cornaby, 33 Range Road.

in forming a union Presbyterian Church in China.

The Synod of Central China meets May 24th in the First Presbyterian Church at Nanking and invites all Presbyterian ministers and a delegate from every organized session in the provinces of Anhui, Chehkiang, Hunan, Hupeh, Kiangsu, Kiangsi and Szechuen to unite in organizing a union Synod.

Presbyterian Union.

The Synod of West Kwangtung, in accordance with the recommendation of the Committee on Presbyterian Union, was organized at Canton February 1st by the election of Rev. H. V. Noyes, D.D., Moderator, and Rev. A. Beattie, Ph.D., Stated Clerk. Action was taken, asking the General Assembly, U. S. A., to authorise a separation from the Home church to take part

A Forward Movement in Shanghai.

Early in December last an informal conference of the twelve heads of missions having church or evangelistic work in Shanghai, met to discuss the need of a spiritual movement forward. They decided that to be most effective this should not be a movement by foreigners for Chinese, but that it should be con-

ducted by Chinese. Various members consulted with their Chinese associates, with the result that the Chinese clergymen and other Christian workers met daily for ten days at the Chinese Y. M. C. A. to pray about the matter. No discussions were held till the last meeting.

It was decided to invite Dr. Y. S. Li and the Rev. B. D. Li, of Soochow, to visit Shanghai after the New Year. Three thousand confession and prayer cards were distributed to Chinese Christians, and on February 13th the meetings began. They were strictly limited to Christians. Five meetings, with an average attendance of thirty-two Christian workers were held at the C. Y. M. C. A. and "four workers' tiffins" followed. For eleven evenings, in the midst of constant rain, an average of probably 200 church members assembled at the London Mission and Presbyterian churches. The "doctrine" presented had no spectacular features, but was a remarkably direct and uncompromising call for full surrender and obedience to God. Dr. Li addressed the missionary prayer-meeting by invitation (quite unusual), and his statement that the lack of spiritual power amongst Chinese Christians was largely due to the same lack among us, foreigners, who are here as the instructors and leaders of the Chinese, was received by an audience conscious of its truth.

Dr. Li's last meeting was largely attended, and for two hours there was a stream of prayer, testimony and confession of sin. Special meetings were held at the McTyiere and Baptist schools, resulting in conversions. The Yokefellows Band at the Chinese Y. M. C. A.

planned a series of meetings for English-speaking non-Christians. These have just closed, having been addressed by Mr. F. S. Brockman on four evenings. Audiences larger than have ever been crowded into the rooms listened; two after-meetings were held with about fifty enquirers, of whom twelve publicly expressed their purpose to be Christians. Some of these were men of prominent families, and will have opposition and temptation to face, but all of those who definitely decided had been in past years students in Christian colleges, but had made no open confession of Christ.

R. E. L.

Steps toward Federation.

We have been asked to publish the following circular:—

At the conference held in Peking on September 28th, 1905, and the succeeding days (a report of which is shortly to be sent to each missionary in China), the following among other resolutions were adopted:—

- (1). Resolved that in view of the almost unanimous wish of the missionaries in China for some form of federation of the Christian churches of the Empire, steps be taken to form a representative council or committee, in which the native church shall be adequately represented.
- (2). Resolved that we appoint the Peking Committee on Union, together with such missionaries in other parts of China as they may invite to co-operate with them, as a committee for the purpose of securing such a representative council or committee,—the work of this preliminary committee to cease when the representative council or committee has been formed.
- (3). Resolved that this representative council or committee be asked to take into careful consideration the outline of a tentative scheme of federation

already prepared by the Peking Committee on Union.

- (4). Resolved that all actions of this representative council or committee be regarded as tentative and experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision.
- (5). Resolved that this conference appeals to the brethren of all missions and churches to continue earnestly in prayer on the subject of federation, and to pray especially that the Holy Spirit may come in unifying power upon the whole church.

In pursuance of the instructions contained in the second resolution quoted above, the Peking Committee has met more than once, several new members have been co-opted on it, and I am now authorised to write to you as follows:—

1.—We think that a representative council or committee can best be formed if its members are elected by four divisional councils or committees, one for each of the four divisions of China—South, Central, West, and North.

2.—The scale of representation on the representative council or committee might be one foreign and one Chinese member to every hundred missionaries—a residue of more than fifty to count as a full hundred. On the basis of the Missionary Directory for 1905 this would give:—For South China, about five foreign and five Chinese members; Central China, about eight foreign and eight Chinese members; West China, about two foreign and two Chinese members; North China, about six foreign and six Chinese members.

3.—The four divisions of the Empire referred to are made up as follows:—South China—Kwangtung, Kwangsi, and Fukien; Central China—Hupeh, Hunan, Anhui, Kiangsu, Kiangsi, and Chekiang; West China—Szechuan, Yunnan, and Kweichow; North China—The Manchurian Provinces, Chihli, Shantung, Shansi, Shensi, Honan, and Kansu.

4.—The divisional councils or committees which will elect these representatives (both foreign and native), ought to come into being as soon as possible, to allow of the representative council or committee meeting and preparing its report in time for the Centenary Conference in 1907. For this reason, while heartily de-

sirous to see our Chinese brethren fully represented as soon as practicable in all councils or committees formed in connexion with federation, we do not deem it advisable to attempt to secure any representation of the native churches on these divisional councils or committees at present.

5.—We may say that it is our intention to endeavour to form divisional council or committee for North China in the following way:—

- (a) The divisional secretary hopes to get into touch with corresponding members in each mission through the present circular.
- (b) Each mission in the division, irrespective of the province or district where it is working, will rank as a single unit for the purpose of representation, *e.g.*, all the American Presbyterians in North China will form one such unit.
- (c) Each unit as above defined will elect its own representative on the divisional council or committee; if it has twenty or more missionaries (men and women, excluding wives of missionaries), it will elect two representatives.
- (d) A meeting of these representatives, *i.e.*, of the divisional council or committee, will be held, if possible, in the summer of 1906 at Pei-tai-ho, primarily to elect the North China representatives (foreign and Chinese) to the representative council or committee, and also for the discussion of such subjects as they may deem desirable, especially with a view to enabling their representative to represent their views adequately on the representative council or committee.

6.—In West China the advisory board already in existence might perhaps act as the divisional council or committee for that division of China.

7.—The chief object of this circular is to ask you if you will be so good as to help to form a divisional council or committee in your own division of China, by laying the whole matter before your mission throughout the division, with suggestion that the method proposed for North China or any other method likely to attain the object aimed at, be adopted as soon as possible in your division.

8.—The following have been asked to act as secretaries for the four divisions:—For South China, the Rev. T. W. Pearce, London Mission, Hongkong; Central China, the Rev. Spencer Lewis, Methodist Ep. Mission, Nanking; West China, the Rev. G. E. Hartwell, Cheng-tu, via Chungking; North China, the Rev. S. E. Meech, London Mission, Peking.

9.—If you are not able to undertake the work alluded to in paragraph 7 above, would you kindly get some other member of your mission (in your own division of China), to do so, and communicate his name as soon as possible to the secretary for your division as above (see par. 8.) But if, as we hope, you will kindly undertake it yourself, will you let the secretary know as soon as possible?

10.—We have thus endeavoured to acquit ourselves of the task imposed upon us; we have outlined a plan by which we think the representative council or committee can be effectively formed, viz., by election on a common basis through the medium of divisional councils or committees representing the four divisions of China. Further, we have drawn up a plan on which we in North China propose to elect our own divisional council or committee, and we are now submitting it to our brethren in case it may prove useful as a basis for developing better plans in the other divisions of China. And lastly, we have urged the need of prompt action if the representative council or committee is to report to the Centenary Conference at Shanghai in 1907.

11.—In issuing this circular, we would call special attention to the fact that in seeking the formation of such a representative council or committee we are not only carrying out the instructions of the Peking Conference of last September, but also trying to give effect to the wishes of a very large majority of the missionaries in China. When that council has been formed, our duties and our existence as a committee cease. But in order that the council may be thoroughly representative, it is essential that all missions should do their part in the formation of it through the divisional councils or committees; and in order that none may be deterred from so doing we wish finally to point out (1) that by taking part no mission commits itself to approval of any particular scheme of federation, and (2) "that all actions of the representative council or committee, when formed, be regarded as tentative or experi-

mental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision," in accordance with the resolution of the Peking Conference.

Hoping that you will co-operate heartily in this matter, especially by putting yourself in touch with your divisional secretary without delay,

Believe me, yours sincerely,

For the Committee,

THOS. COCHRANE.

P. S.—The expenses in connexion with the preliminary work of our committee have been kept as low as possible, but no funds are available to meet them other than the voluntary contributions of those who are earnestly anxious to see this work bear fruit. Any donations will therefore be welcomed by our treasurer, the Rev. W. S. Ament, D.D., American Board Mission, Peking.

OUTLINE OF TENTATIVE SCHEME OF FEDERATION.

Title.—The federation of the Christian churches in China.

Object.—To federate all Christian churches in China with a view to closer union hereafter.

Methods.—1st.—The formation of a representative council in which the native church would be strongly represented to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently up to the council representative of the whole field. But whatever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the native church and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries—one native and one foreign—who would serve as a link between the various missions and churches now at work throughout the Empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or churches and all the rest, on questions bearing on the subject of federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as

those enumerated under the next heading, viz., that of work.

Work.—To encourage everything that demonstrates the essential unity of Christians, as *e.g.*:—(1). Union in educational work. (2). Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields. (3). Compilation and use of a union hymn book. (4). The use of common

designations for street chapels and places of worship, without the addition of any foreign name. (5). The use of common terms for God and the Holy Spirit. (6). The encouragement of the consideration of all questions likely to lead to the extension of Christ's Kingdom in China, such, *e.g.*, as translation and literary work, social work, united missions of an evangelistic character, etc., etc.

Missionary Journal.

BIRTHS.

At Dong-shang, February 6th, to Dr. and Mrs. R. E. SHIELDS, S. P. M., a daughter (Evy Tucker).

At Shanghai, March 17th, to Rev. and Mrs. JOSEPH WHITESIDE, M. E. M. S., a daughter.

At Shanghai, March 18th, to Dr. and Mrs. J. CORMACK, L. M. S., a son.

At Wu-chang, March 22nd, to the Rev. and Mrs. S. TANNKVIST, S. M. S., Huangchow, a son (Nils Gustaf Andreas).

MARRIAGES.

At Chungking, January 9th, ROBERT L. MCINTYRE and Miss. E. H. A. SPILLER, C. I. M.

At Chungking, February 13th, DOUGLAS F. PIKE and Miss L. BOULTER, C. I. M.

DEATH.

At Shanghai, March 24th, ISABELLA AYTON YOUNG, wife of John Darroch, Shansi University Translation Dept.

DEPARTURES.

FROM ANPING, FORMOSA :—

February 16th, Mr. R. F. JOHNSON, E. P. M., Tainan, for England.

FROM SHANGHAI :—

February 5th, Dr. H. L. and Mrs. PARRY and three children, Mrs. W. T. HERBERT and child, F. and Mrs. TULL and child, all C. I. M., for England.

February 10th, A. and Mrs. ORR EWING and five children, C. I. M., for England.

February 24th, A. H. and Mrs. BARHAM and two children, C. I. M., for England.

March 6th, Miss A. M. TODD, M. E. M., for U. S. A.; Mrs. J. R. WATSON and child, E. B. M., for England; Miss A. B. RICHMOND, A. P. E. C. M., for U. S. A.

March 9th, Rev. J. VYFF and child, D. L. M.; Pastor P. KRANZ and family, for Europe.

March 19th, Rev. and Mrs. FLEMING L. JAMES, A. P. E. C. M., for U. S. A.

March 20th, Mrs. ED. JAMES and two children, M. E. M., for U. S. A.

March 21st, Mrs. C. S. LINCOLN and child, Rev. B. L. ANCELL, A. P. E. C. M.; Bishop and Mrs. J. W. BASHFORD, M. E. M., for U. S. A.

March 23rd, Rev. J. W. INGLIS, wife, and two children of Dr. Christie, U. F. C. S. M., for Scotland.

March 24th, F. and Mrs. BLÄSNER, C. I. M., for Germany.

ARRIVALS.

AT SHANGHAI :—

February 13th, D. A. G. and Mrs. HARDING (ret.), Miss A. M. MUNSON, for C. I. M.

February 17th, Dr. F. H. and Mrs. JUDD (ret.), Dr. JOHN C. CARR, Misses L. MCFARLANE (ret.), I. CORMACK (ret.), J. E. MCN. MACDONALD, I. SMITH and S. ROMCKE, from England for C. I. M.

March 4th, Dr. ELIZABETH REIF-SNYDER, W. U. M., Shanghai; Dr. R. EWAN, wife and two children, C. M. M. (ret.); Rev. J. H. BLACKSTONE, wife and child, M. E. M.; Rev. W. S. FARIS (ret.), and Miss M. FARIS, A. P. M., Ichowfu; Mrs. A. T. MILLS (ret.), Chefoo; Rev. R. S. TORREY, M. E. M.; Miss E. HOSKYN, Miss P. C. MASON, C. I. M.

March 17th, Misses A. ROBOTHAM (ret.) and D. H. CONYERS, from England for C. I. M., Rev. T. C. FULTON, wife and child, Misses M. MCNEILL, M.D., and E. SIMONS, M.D., all (ret.), for I. P. M., Manchuria.

AT CHENGCHOW, HONAN :—

March 3rd, Misses L. E. MILLICAN, B.A., and L. PETERSON, A. F. M. M.

March 13th, Bishop W. A. SELLEN and wife, A. F. M. M.

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